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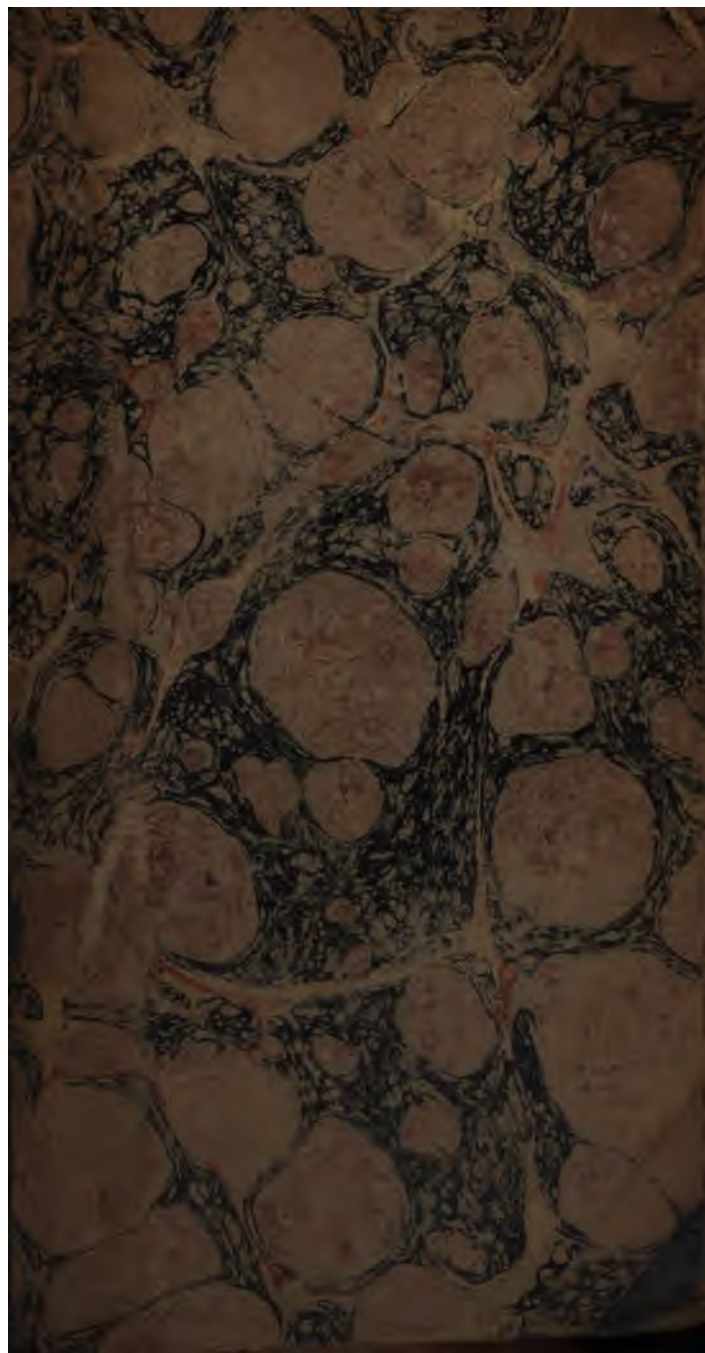
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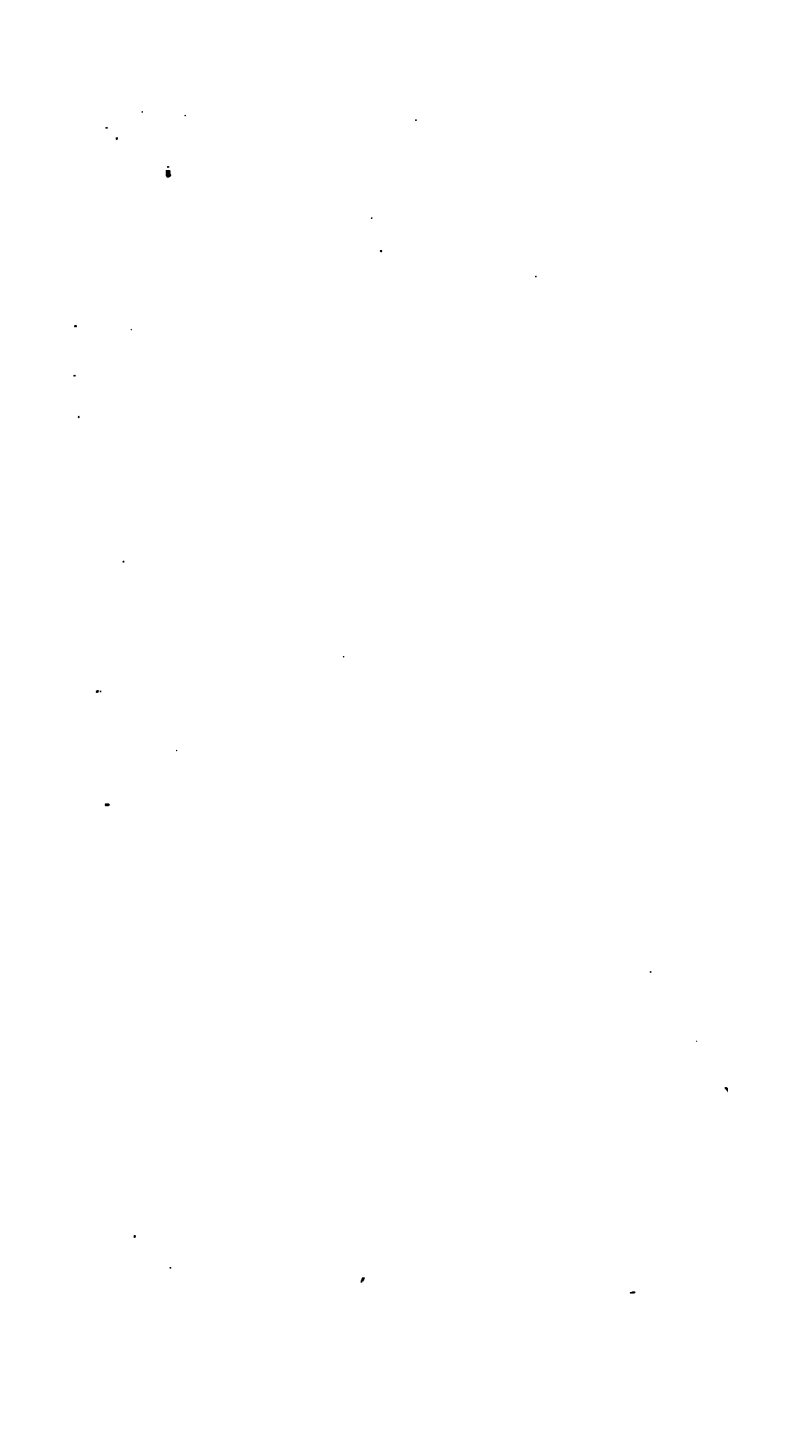
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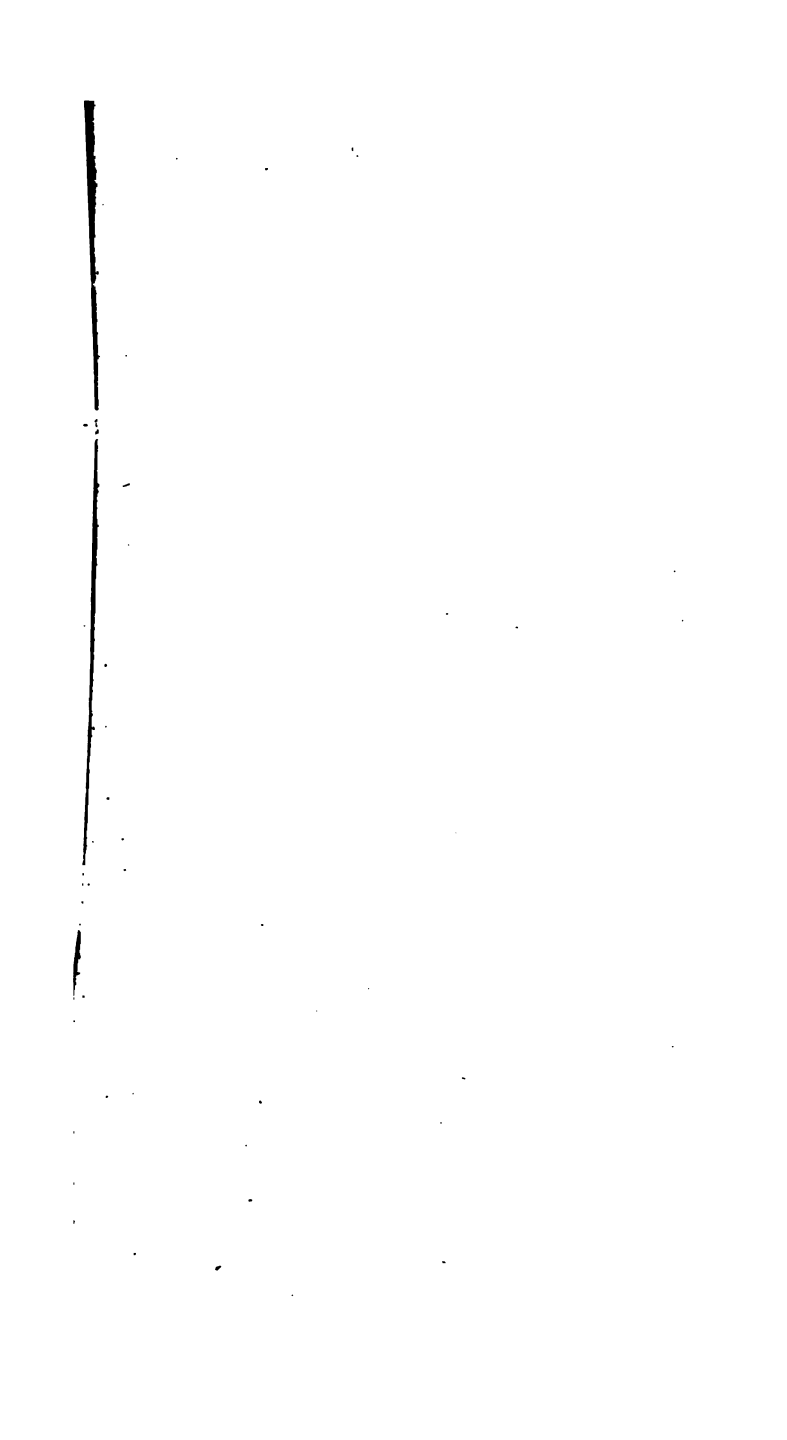
Mr G. Douglas

2705 f. 429











*Sir Walter Raleigh.*



*Lord Bacon.*



*Sir Matthew Hale.*



*Algernon Sidney.*

# Auntient Lere,

CONTAINING A SELECTION OF  
APHORISTICAL AND PRECEPTIVE PASSAG

ON

*Interesting and Important Subjects,*

FROM THE WORKS OF

EMINENT ENGLISH AUTHORS

OF THE

SIXTEENTH AND SEVENTEENTH CENTURIES;

WITH A

PREFACE AND REMARKS.

---

Mark where a bold expressive phrase appears  
Bright through the rubbish of some hundred years,  
Command old words that long have slept to wake,  
Words that wise BACON, or brave RALEGH spake.

POPE.

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1812.



# PREFACE.

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“ THERE is in the ancient language of our country, a spirit of quaint and curious simplicity, which allows the finest combination of vigorous thought and harmonious expression.”

DRAMATIC REVIEW.

IT has been remarked, by several modern writers, that, at a time when our language is thought to have attained the highest pitch of refinement and perfection, it has lost, in a very material degree, that solidity and energy, which gave such force and strength of expression to the compositions of our best ancient authors. It will, perhaps, be too much, to say that the innovations and fancied improvements introduced of late years, have rendered our tongue incapable of these good requisites; it is, however, certain, that as the too free indulgence in piquant foreign sauces and *liqueurs* will weaken and enervate the bodily functions of Englishmen, so the incautious introduction of exotic phrases and words, is likely to render our language at once feeble, and uselessly redundant.

The writers of the present day seem to have adopted a plan altogether different from that of their ancestors: it was customary with the latter, to give as great a quantity of sense in as few words as possible, and herein they had the advantage of their neighbours; whence that fine metaphor of Lord Roscommon,

For who did ever in French authors see  
The comprehensive English energy?  
The weighty bullion of one sterling line,  
Drawn in French wire, would through whole pages shine.

The way now, is to spin out a thought into as many lines as it can be stretched, and to charge it with all the fine phrases and high sounding expressions that can be lugged into the subject, to the exclusion of many an old English word, excellently well suited to the nonce, and much better adapted to the ears and the understandings of Englishmen. This practice, however useful in the progress of novel-writing and book-making, presents no charms to those who have perused with attention the works of our old authors, who flourished about the time of the Reformation, and in a few of the succeeding reigns.

The chief advantage that ancient writers can boast over modern ones, seems (as it is observed by Mr. Shenstone) to have been owing to "*Simplicity*." "Every noble truth and sentiment was expressed by the former in the natural manner, in word and phrase, simple, perspicuous, and unadorned; what then remained for latter writers, but affectation, witticism, and conceit?"\*

The truth of this observation will be generally acknowledged, nor will it be denied, that at a time when little was studied of the elegancies of style, and the arbitrary rules of composition, now established among us, it was natural for persons to express themselves in a way, at once simple, concise, and to the purpose. Hence it follows, that the productions of our old writers display none of that exuberance of diction, that frippery ornament, so generally adopted by the moderns; but, on the contrary, contain a vast fund of that "comprehensive English energy," that "substantial massy sense," which, like the castellated mansions of our ancestors, in comparison with the ornamented structures of their descendants in the present day, exhibit so great a contrast of solidity, durability, and strength, with gewgaw weakness and instability.

The following observations of a sensible writer on this subject, in the Gentleman's Magazine, for September last, are so much in unison with the ideas of the Author of the preceding remarks, that he is happy in having been so fortunate as to meet with them *just in time* to introduce in this place. "However" (observes the writer) "we may be disposed to smile at the homeliness of phrase and coarseness of metaphor, sometimes exhibited in the writings of the sixteenth and seventeenth centuries, they frequently contain passages as truly eloquently arranged, and forcibly illustrated, as any of the works of antiquity. The literary productions of the present day generally possess those qualifications of which the early writers were destitute; but they, in their turn, are totally deficient in the beauties which abound in their predecessors: and inasmuch as the display of vivid genius is superior to that of taste, so must the beauties of the early writers be allowed to be superior to those of the moderns. The latter, indeed, possess an easy flow of diction, a refinement of language, a delicacy of expression, and an arrangement of facts; but in the higher requisites they are generally defective. We look in vain for the genius and imagery of Taylor, the conciseness and depth of Bacon, the majesty and invention of Milton, or the luxuriance and fancy of Spenser. The difference between the two eras seems chiefly to be, the one deals in ideas, the other in words; the former displays genius, the latter cultivation. The early writers have formed a rich and exuberant soil, which requires only the skilful hands of the moderns, to render it productive of every thing necessary to the ornament and improvement of the literary world.

"These sentiments are not confined to a few, who might be supposed to be attached to the writings of their ancestors, from their having been early committed to their perusal, and in consequence having left a favourable impression on their mind."



" they are the opinions of all who have had patience and oppor-  
 " tunity to examine the stores of the early centuries ; but many  
 " of those who decry these exploratory pursuits, probably never  
 " have perused those writings which are to be procured only in  
 " old and scarce editions, and are ignorant of their beauties.  
 " They would shrink with dismay from the ponderous folio of  
 " Jeremy Taylor, though it displays one of the most inventive  
 " minds that ever committed its excursions to paper : each page  
 " is a constellation of dazzling figures and imagery. They would  
 " read with surprise, in some of the early and almost-forgotten  
 " dramatic writers, as much originality of thought displayed in  
 " a single scene, as there is in a whole season of modern dramas.  
 " Let them read the " Muses' Looking-glass" and " Jealous  
 " Lovers" of Randolph, with many others that might be enu-  
 " merated, and they will be convinced of the correctness of this  
 " assertion. Some late republications of this nature have agree-  
 " ably surprised those who had been unacquainted with them ;  
 " who had condemned them for fashion, or, perhaps, because  
 " their language was not so refined as what they had been ac-  
 " customed to. Even with respect to diction, they may be sub-  
 " mitted to modern writers, as examples worthy of imitation.  
 " Our great Lexicographer, Dr. Johnson, in his Preface to the  
 " English Dictionary, makes the following observations : " I have  
 " *studiously endeavoured* to collect examples and authorities from  
 " the writers *before* the Restoration, whose works I regard as  
 " the wells of English undefiled, as the pure sources of English  
 " diction."—"The writers of the Elizabethan age furnish expres-  
 " sions fully adequate to the conveyance of our ideas with *ele-*  
 " *gance* and ease."

" The Compiler of this Volume being, as it will be perceived, a  
 " great admirer of our old writers, has devoted many leisure hours  
 " to the perusal of such as formed a part of his own library, and  
 " in the progress of his reading, made it a practice to extract such

passages as appeared to contain excellent and appropriate remarks on subjects of general importance: these extracts he has thrown into the present form, flattering himself that they may give rise to a desire in the breasts of others, to dig more deeply in the mines of our ancient literature, whose treasures will be found most enriching to the mind, and cannot fail to yield more sterling knowledge and permanent gratification, than all the tinsel and flimsy ornament pervading the general run of *litterary*\* productions in the present day.

It has been a matter of consideration with the Editor, during the arrangement of his materials for the press, whether he should extend the size of the volume, by pursuing his extracts from the works of other contemporary writers; but being doubtful as to his plan meeting with the approbation of the public, he thought it best, first to venture his little bark, to try the wind's course and the strength of the tide, before he should launch a vessel of greater burthen and more deeply laden, to encounter the surges and blasts of critical animadversion.

It was, moreover, his first intention to have preserved the original orthography of the respective writers, in the following extracts, which might serve to exhibit the gradual progression of our language in that particular; but this being thought likely to encumber the text with an ancient garb, to which the great mass of readers are not much accustomed, and thereby become a bar in the way of usefulness, the intention has been abandoned, and the present mode of spelling adopted in its stead.

As to the few notes that occur in the course of the Volume,

\* Vide Capel Loft's Preface to "The Farmer's Boy," first edition.

they may perhaps be considered altogether unnecessary: if, however, the commentator has, in the opinion of a few readers, been fortunate enough to illustrate the text, or contribute any thing to their entertainment by his remarks, he trusts that the rest will be inclined to pass over his superfluities, seeing they occupy so very small a share of their observation.

*Islington,*  
*December, 1812.*

# AVNTIENT LERE,

g.c. g.c. g.c.

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## AFFLICTIONS.

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No affliction,

No cross, is so extreme; as to have none.

DR. DONNE.

'T is noble to endure and not resent  
The bruises of affliction's heavy hand;  
They feel not joy, who have not sorrow felt;  
We through afflictions make our way to Heav'n.

SIR WILLIAM D'AVENANT.

THE assaults of affliction may be terrible, like *Samson's* lion, but they yield much sweetness to those that dare to encounter and overcome them; who know how to outlive the witherings of their gourds, without discontent or peevishness, while they may yet converse with God.

KING CHARLES.

IT is evident to daily experience, that while afflictions are upon us, and while deliverances are fresh, they commonly have some good effect upon us: but as the iron is no sooner out of the fire,

but it quickly returns to its old coldness and hardness; so, when the affliction or deliverance is past, we usually forget them, count them common things, attribute them to means and second causes, and so the good that mankind should gather from them, vanish, and men grow quickly to be what they were before they came; their sick-bed promises are forgot when the sickness is over.

SIR MATTHEW HALE.

**AFFLICTIONS** and troubles do neither grow up by a certain regular and constant course of nature, as plants and vegetables do out of the ground, neither are they merely accidental and casual; but they are *sent, disposed, directed, and managed* by the conduct and guidance of the most wise providence of almighty God. And as in all things in nature the most wise God doth nothing at random, or at a venture, so in this part of his providential dispensation towards mankind, he doth exercise the same with excellent wisdom and for *excellent ends*; even for the very good and advantage of mankind in general, and particularly of those very persons that seem most to suffer and be afflicted by them: sometimes to punish, sometimes to correct, sometimes to prevent, sometimes to heal, sometimes to prepare, sometimes to humble, always to instruct, and teach, and better the children of men.

And, indeed, if there were no other end but *these that follow*, this *seeming sharp providence*

of almighty God would be highly justified; namely, first to keep men humble and disciplinable. Man is a proud vain creature; and were that humour constantly fed with prosperity and success, it would strangely puff up this vain humour: afflictions and troubles are the excellent and necessary correctives of it, and prick this swelling imposthumation of pride and haughtiness, which would otherwise render men intolerable in themselves and one to another. *Secondly*, to bring mankind to recognise almighty God, to seek unto him, to depend upon him; this is the most natural and special effect of afflictions. *Hosea v. 15, In their afflictions they will seek me early.* *Jonah i.* The rough and stubborn mariners, in a storm, will cry every one to his god. *Thirdly*, to tutor and discipline the children of men in this great lesson, that their happiness lies not in this world, but in a better; and by this means, even by the crosses, and vexations, and troubles of this world, and by these plain and sensible documents to carry mankind up to the end of their beings. God knows those few and little comforts of this life, notwithstanding all the troubles and crosses with which they are interlarded, are apt to keep the hearts, even of good men, in too great love of this world. What would become of us, if our whole lives here should be altogether prosperous and contenting, without the intermixture of crosses and afflictions?

SIR MATTHEW HALL

The doctrine of the gospel hath given us far more noble and effectual topics and arguments than any philosophy ever did or can: 1. By giving us a plain and clear estimate and valuation of this world and all that seems most valuable in it; but this is not all; but, 2. By shewing us plainly and clearly a more valuable, certain, and durable estate after death, and a way of attaining it with much more ease and contentation, than we can attain the most splendid temporals of this world. Certain it is, that the weight and stress of afflictions and crosses, lies not so much in the things themselves, which we suffer in them or by them, as in that over-valuation that we put upon those conveniences which afflictions or crosses deprive us of. When news was brought to that noble *Roman* of the death of his son, it was a great pitch of patience that even the moral consideration wrought in him, *Noxi me genuisse mortalem*;\* though perchance it was not without a mixture of stoical vain-glory. We set too great a value upon our health, our wealth, our reputation; and that makes us unable to bear with that evenness and contentedness of mind, the loss of them by sickness, poverty, reproach. We set too great a rate upon our temporal life here, because we set too great a rate upon this world, to the enjoyment whereof this life here is accommodated and proportioned, and that makes us fear death, not only as the ruin of nature, but as that which puts a period to all

\* *I know that I am the father of a mortal.*

our comforts : whereas, had we but faith enough to believe the evangelical truths touching our future happiness, it would make us not desire death, because we might in the time of this life secure unto ourselves that great and one thing necessary ; and it would make us not to fear death, because we see a greater fruition to be enjoyed after it, than all the glory of this present world can yield.

SIR MATTHEW HALE.

IT was a noble pitch of a heathen's mind, namely, *Epictetus*, *Enchirid.* Cap. 78, "*In quovis incepto hæc optanda sunt ; duc me, ô Jupiter, et tu fatum eô quô sum à vobis destinatus ; sequar enim alacriter ; quod si nolucro et im-probus ero et sequar nihilominus ;*" which may be thus better *Englished*, "In every enterprize this ought to be our prayer, Guide me, O God, and thou Divine Providence, according to thine own appointment ; I will with cheerfulness follow : which if I decline to do, I shall be an undutiful man, and yet shall nevertheless follow thy appointment whether I will or not." But Christians have learned a reason of a nobler descent, namely, *that all things shall work together for good to those that love God*, *Rom. viii. 28*, And certainly there can be no greater evidence of thy love to him, than to make the will of God the guide, rule, and measure of thine own.

SIR MATTHEW HALE.



## AMBITION.

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Ambition is at distance

A goodly prospect, tempting to the view;  
 The height delights us, and the mountain-top  
 Looks beautiful, because 't is nigh to Heav'n.  
 But we ne'er think how sandy 's the foundation,  
 What storms will batter, and what tempests shake us.

OTWAY.

Ambition 's like a circle on the water,  
 Which never ceases to enlarge itself,  
 Till by broad spreading it disperse to noight.

SHAKSPEARE.

**ALL** other passions and affections, by which the souls of men are tormented, are by their contraries, oftentimes resisted or qualified: but ambition, which begetteth every vice, and is itself the child and darling of Satan, looketh only towards the ends, by itself set down, forgetting nothing, however fearful and inhuman soever which may serve it, remembering nothing whatsoever, justice, piety, right, or religion can offer and allege on the contrary. It ascribeth the lamentable effects of like attempts, to the error or weakness of the undertakers, and rather praiseth the adventure, than feareth the like success. It was the first sin that the world had, and began in *angels*: for which they were cast into hell, without hope of redemption. It was more ancient than man, and therefore no part of his natural corruption. The *punishment* also preceded his creation, yet hath

the devil, which felt the smart thereof, taught him to forget the one as out of date, and to practise the other as befitting every age, and man's condition.

SIR WALTER RALEGH.

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## ATHEISM.

---

All under various names adore and love  
One power immense, which ever rules above.

DAYDEN.

THEY of whom God is altogether unapprehended, are but few in number, and for grossness of wit such, that they hardly and scarcely seem to hold the place of human being. These we should judge to be of all others most miserable, but that a wretcheder sort there are, on whom whereas nature hath bestowed riper capacity, their evil disposition seriously goeth about therewith to apprehend God, as being not god. Whereby it cometh to pass that of these two sorts of men, both godless, the one having utterly no knowledge of God, the other study how to persuade themselves that there is no such thing to be known. The fountain and well-spring of which impiety, is a resolved purpose of mind to reap in this world, what sensual profit or pleasure soever the

world yieldeth, and not to be barred from any, whatsoever means available thereunto. And that this is the very radical cause of their atheism, no man, I think, will doubt, which considereth what pains they take to destroy those principal spurs and motives unto all virtue, the creation of the world, the providence of God, the resurrection of the dead, the joys of the kingdom of Heaven, and the endless pains of the wicked, yea, above all things, the authority of the scripture, because on these points it evermore beateth, and the soul's immortality, which granted, draweth easily after it the rest as a voluntary train.

Is it not wonderful that base desires should so extinguish in men the sense of their own excellency, as to make them willing that their souls should be like the souls of beasts, mortal and corruptible with their bodies ; till some admirable or unusual accident happen\* (as it hath in some) to work the beginning of a better alteration in their minds ? Disputation about the knowledge of God with such kind of persons, commonly prevaieth little, for how should the brightness of wisdom shine where the windows of the soul are of very set purpose closed ? True religion hath many things in it, the only mention whereof galleth and troubleth their minds, being therefore loth

\* It is said, that Galen, the celebrated physician of antiquity, being an atheist, was converted to the belief of a God on finding a human skeleton : this he considered too curious *a machine to have been the production of chance.*

that inquiry into such matters should breed a persuasion in the end, contrary unto that they embrace, it is their endeavour to banish as much as in them lieth; quite and clean from their cogitation whatsoever may sound that way.

HOOVER.

I HAD rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And therefore God never wrought miracle to convince atheism, because his ordinary works convince it.

It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion: for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no farther, but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and *Deity*.

LORD BACON.

THE Scripture saith, *The fool hath said in his heart, There is no God.* It is not said, *The fool hath thought in his heart*, so as he rather saith it by rote to himself as that he would have, than

\* It is not unlikely that Pope had an eye to this passage when he penned the well-known lines:

A little learning is a dangerous thing,  
 Drink deep, or taste not the Pierian spring;  
 There shallow draughts intoxicate the brain,  
 And drinking largely sobers us again.

that he can thoroughly believe it, for none deny that there is a God, but those for whom it maketh that there were no God.

It appeareth in nothing more that atheism is rather in the lip, than in the heart of man, than by this, that atheists will ever be talking of that their opinion, as if they fainted in it within themselves, and would be glad to be strengthened by the consent of others. Nay, more, you shall have atheists strive to get disciples, as it fareth with other sects; and, which is most of all, you shall have of them that will suffer for atheism and not recant, whereas if they did truly think that there were no such thing as God, why should they trouble themselves?

Lord Bacon.

THE Indians of the West have names for their particular gods, though they have no name for God; as if the heathens should have had the names Jupiter, Apollo, Mars, &c. but not the word *Deus*; which shews that even these barbarous people, have the notion though they have not the latitude and extent of it; so that against atheists, the very savages take part with the very subtlest philosophers.

Id.

THEY that deny a God, destroy man's nobility, for certainly man is of kin to the beasts by *his body*, and if he be not of kin to God by his

*spirit*, he is a base and ignoble creature. It destroys likewise magnanimity and the raising of human nature, for, take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who to him is instead of a god, or *melior natura*, which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon divine protection and favour, gathereth a force and faith which human nature in itself could not obtain. Therefore as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.

LORD BACON.

THIS is certain, that if we look into the wisdom of all ages, we shall find that there never was man of solid understanding or excellent judgment, never any man whose mind the art of education hath not bended, whose eyes a foolish superstition hath not afterwards blinded, whose apprehensions are sober, and by a pensive inspection advised, but that he hath found by an unresistable necessity, *one true God* and everlasting being, all for ever causing, and all for ever sustaining.

SIR WALTER RALIGH.

## BEAUTY.

---

Beauty, thou art a fair, but fading flower,  
 The tender prey of every coming hour :  
 In youth, thou, comet-like, art gaz'd upon,  
 But art portentous to thyself alone ;  
 Unpunish'd, thou to few wert ever giv'n,  
 Nor art a blessing, but a mark from heav'n.

**BEAUTY** is as summer fruits, which are easy to corrupt, and cannot last, and for the most part it makes a dissolute youth and age a little out of countenance. But yet certainly again, if it light well, it maketh virtues shine and vices blush.

LORD BACON.

**BEAUTY** is best in a body that hath rather dignity of presence than beauty of aspect. The beautiful prove accomplished, but not of great spirit ; and study, for the most part, rather behaviour than virtue.

IBID.

A beautiful face is a silent commendation.\*

IBID.

\* This seems to have been a very favourite saw at court, in the reign of Queen Elizabeth. See *Art. Marriage*.

THE best part of beauty is that which a picture cannot express.\*

LORD BACON.

## BIBLE.

Whence but from heav'n, could men, unskill'd in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie;  
Unask'd their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price?  
If on the book itself we cast our view,  
Concurrent heathens prove the story true:  
The doctrine, miracles, which must convince,  
For Heav'n in them appeals to human sense;  
And though they prove not, they confirm the cause,  
When what is taught agrees with nature's laws.  
Then for the style; majestic and divine,  
It speaks no less than God in every line:  
Commanding words, whose force is still the same  
As the first fiat that produc'd our frame.

DRYDEN.

AS the north star is the most fixed director of the seaman to his desired port, so is the law of God the guide and conductor of all in general to the haven of eternal life.

SIR WALTER RALPH.

THE Old and New Testament differ in name, and in the mean and way proposed for attaining

\* "Is she not more than painting can express,  
Or youthful poets fancy when they love?"

ROWE.



to salvation ; as, the Old by works, the New by grace ; but in the thing itself, or object and remote end, they agree, which is man's happiness and salvation.

SIR WALTER RALEGH.

THE Old Testament, or Law, or Letter, or the Witness of God's will, was called The Old, because it preceded the New Testament ; which is an explication of the Old, from which the New taketh witness. Yet the New is of more excellency, in that it doth more lively express, and openly and directly delineate the ways of our redemption. It is also called The Old, to shew that in part, it was to be abrogated : *In that he saith, The New Testament, he hath abrogated the old.\** For the old law, though greatly extolled by the Prophets, and delivered with wonderful miracles, yet was it constituted in a policy perishable ; but the New was given in a promise of an everlasting kingdom, and therefore called in the *Apocalypse*, a Testament and Gospel for ever during.

The Old Testament is called The Law, because the first and chief part is called the Law of *Moses*, of which the *Prophets* and *Psalms* are commentaries, explaining that law.

The New Testament is called The Gospel, because the first and chief part thereof is the glad tidings of our redemption. The other books, as the Epistles or Letters of the *Apostles*, and

\* Heb. viii. 13.

the Acts, or story of the Apostles, are plentiful interpreters thereof. The word *evangelion*, signifying a joyful, happy, and prosperous message, or (as *Homer* used it) the reward given to the messenger bringing joyful news. It is also sometimes taken for a sacrifice, offered after victory or other pleasing success, as by *Xenophon*. In the Scriptures, it hath three significations: *First*, for glad tidings in general, as in *Esay* lii. 7, concerning peace. *Secondly*, by an excellency it is restrained to signify that most joyful message of salvation, as in *Luc.* ii. 10, whence also by figure it is taken for the history of *Christ*; and so we understand the four Gospels. Lastly, for the preaching and divulging the doctrine of *Christ*, as 1 *Cor.* ix. 14, and 2 *Cor.* viii. 18.

SIR WALTER RALEIGH.

THE agreement between the Old and New Testament in substance, infers also the agreement in foundation; for *Christ* is called the foundation of the Law, laid both by the *Apostles* and *Prophets*, in whom all the promises of God, in the Old Testament and the New, are assured; the fathers having eaten the same spiritual food, which we eat in our sacraments.

The agreement in effect is, that the knowledge of our sin and misery, which is taught us by the Law, maketh way, and, as it were, serveth in subordination to the Gospel, the proper effects whereof are *mercy and salvation*, to which the Law serving as an

introduction (for to those which acknowledge their sin and misery, God sheweth his mercy and salvation) may be said to agree with the Gospel in the effect. For otherwise, if we sever the Law from subordination to the Gospel, the effects are very different; the one sheweth the way of righteousness by works, the other by faith; the Law woundeth, the Gospel healeth; the Law terrifieth, the Gospel allureth; *Moses* accuseth, *Christ* defendeth; *Moses* condemneth, *Christ* pardoneth. The Old restraineth the hand, the New the mind. "*Data est Lex quæ non sanaret,*" (saith St. AUGUSTINE) "*sed quæ ægrotantes probaret.*" The Law was given not to help, but to discover sickness. And St. CHRYSOSTOM, "*Data est Lex, ut se homo inveniret, non ut morbus sanaretur, sed ut medicus quæreretur.*" The Law was given that man might find and know his own imperfection, not that his disease was thereby holpen, but that he might then seek out the Physician. For Christ came to save the world, which the Law had condemned. And, as *Moses* was but a servant, and *Christ* a son, so the greatest benefit was reserved to be brought by the worthiest person, saith *Cyrl*: for this Law made nothing perfect, but was an introduction of a better hope.

SIR WALTER RALEGH.

IN the first age of the world, God gave laws unto our fathers, and by reason of the number of their days, their memories served instead of

books; whereof the manifold imperfections and defects being known to God, he mercifully relieved the same, by often putting them in mind of that whereof it behoved them to be specially mindful. In which respect, we see how many times one thing hath been iterated into sundry even of the best and wisest amongst them. After that the lives of men were shortened, means more durable to preserve the laws of God from oblivion and corruption, grew in use, not without precise direction from God himself. First, therefore, of *Moses* it is said, that he *wrote all the words of God*, Exod. xxiv. 4; not by his own private motion and device; for God taketh this act to himself, *I have written*, Hos. viii. 12. Furthermore, were not the Prophets following commanded also to do the like? Unto the holy Evangelist *St. John*, how often express charge is given, *Scribe, write these things*, Apoc. i. 11. xiv. 13. Concerning the rest of our Lord's disciples, the words of *St. Augustine* are "*Quicquid ille de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit.*"

HOOKER.

THE several books of Scripture having had each some several occasion and particular purpose, which caused them to be written; the contents thereof are according to the exigencies of that special end whereunto they are intended. Hereupon it groweth that every book of Holy Scrip-

ture doth take out of all kinds of truth, natural,\* historical,† foreign,‡ supernatural,|| so much as the matter handled requireth. Now, forasmuch as there have been reasons alleged sufficient to conclude, that all things necessary unto salvation must be made known, and that God himself hath therefore revealed his will, because otherwise men could not have known so much as is necessary; his surceasing to speak to the world, since the publishing of the Gospel of Jesus Christ, and the delivery of the same in writing, is unto us a manifest token that the way of salvation is now sufficiently opened, and, that we need no other means for our full instruction than God hath already furnished us withal.

The main drift of the whole New Testament is that which *St. John* setteth down as the purpose of his own history: *These things are written that ye might believe that Jesus is Christ the Son of God, and that in believing ye might have life through his name*, John xxiii. 31. The drift of the Old, that which the Apostle mentioneth to Timothy: *The Holy Scriptures are able to make thee wise unto salvation*, 2 Tim. iii. 15. So that the general end, both of Old and New, is one; the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come; the New, by teaching that Christ the Saviour is come;

\* *Ephes. v. 29.* † 2 Tim. iii. 8. ‡ Titus i. 12. || 2 Pet. ii. 4.

and that Jesus, whom the Jews did crackly, and whom God did raise again from the dead, is he.

HOOKER.

THERE is in Scripture therefore no defect, but that any man, what place or calling soever he hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no part of needful instruction unto any good work which God himself requireth, be it natural or supernatural, belonging simply unto men, as men; or unto men as they are united in whatsoever kind of society. It sufficeth, therefore, that nature and Scripture do serve in such full sort, that they both jointly, and not severally, either of them, be so complete, that, unto everlasting felicity, we need not the knowledge of any thing more than those two may easily furnish our minds with on all sides.

LEW.

THE end of the Word of God is to save, and therefore we term it the Word of Life. The way for all men to be saved, is by the knowledge of that truth which the Word hath taught. And sith eternal life is a thing of itself communicable to all, it behoved that the Word of God, the necessary mean thereunto, be so likewise. Wherefore the Word of Life hath been always a treasure, though precious, yet easy, as well to attain as to find; lest any man desirous of life should perish through the difficulty of the way.

HOOKER.

**SITH** God, who knoweth and discloseth best the rich treasures of his own wisdom, hath, by delivering his word, made choice of the Scriptures, as the most effectual means whereby those treasures might be imparted unto the world, it followeth, that to man's understanding the Scripture must needs be, even of itself, intended as a full and perfect discovery, sufficient to imprint in us the lively character of all things necessarily required for the attainment of eternal life.\*

IBID.

**THE** pre-eminence of the Scriptures in their instruction of mankind in the knowledge of God, and his duty to God, appears partly in these considerations :

1. The knowledge the Scriptures give in these things, is more easy to be attained ; because it sets down these truths plainly, that the most ordinary capacity may understand : whereas the knowledge of these things by the light of nature, is more difficult, requires much observation, and industry, and attention, deducing and drawing.

\* These opinions of "the judicious Hooker," an eminent minister of the Church of England, may be considered a sufficient answer to those of her clergy in the present day, who are apprehensive of great dangers arising to the country from the numerous *Bible Societies* lately established ; on account of their circulating the Holy Scriptures *unaccompanied by the Prayer Book* !

See DR. MARSH'S ENQUIRY, and other Pamphlets on the above Subject, recently published.

down one thing from another, and so arriving at their knowledge with much pains and study.

2. The knowledge of these things delivered by the Scripture, is much more *full and perfect*, than that knowledge which can be attained by the light of nature, as appears in these two respects :  
 1. Those things concerning God, that the light of nature doth in some measure discover, are more fully, completely, and clearly discovered by the light of the Scriptures. 2. The Scriptures do discover those things concerning God, and his works, and ourselves, that were never discovered, nor indeed discoverable, by the light of nature; and as they are of greatest importance to be known, so being discovered by the Scriptures, they do wonderfully clear and satisfy the defects of the light of nature. As for instance, in both kinds; the light of nature discovers that there is a God; but the manner of his subsistence in three persons, yet in unity of essence, is only learned by the Scriptures. The light of nature discovers that he is the first cause and preserver of all things; but the manner how all things were produced, and when, is only learned by the Scriptures. The light of nature tells us, that this God is to be worshipped and obeyed; but in what manner he is to be worshipped, and the particulars of his commands wherein he is to be obeyed, it discovers not, or at least very darkly: the Scriptures only shew us clearly the manner of his *worship*, and the certain rule of our *obedience*.



The light of nature shews us, that there is a great defection and disorder in our natures: but whence it did arise, or how it is to be helped, the Scripture only teacheth. The light of nature shews us that all sin is an offence against the purity, justice, and will of God, and therefore deserves his anger and displeasure; but how the guilt of sin may be done away, and the favour of God again procured, is not within the reach of the light of nature to discover, but is only learned from the Scriptures. The light of nature teacheth that surely there is a reward for the righteous, and a punishment of the obstinate sinner; but how it shall be inflicted, and when, and how mankind shall be put into a capacity of receiving rewards and punishments by resurrection from the dead; the light of nature discovers not, or at least but darkly, and diffidently, and confusedly; the light of the Scriptures only discovers all plainly, clearly, and evidently. These and divers other truths are discovered in the Scriptures, which the light of nature, either not at all, or if at all, yet but darkly, pointeth at.

SIR MATTHEW HALE.

***BELIEF** is a certain persuasion of the truth of any thing, upon the credit and authority of another. Now if we be assured that whatsoever God saith, is most certainly true (as needs it must be, because truth is an essential attribute of God) and if we be persuaded surely, that these Scrip-*

tures are the Word of God, then of necessity we must believe whatsoever almighty God in the Scriptures reveals : and this is belief. So that the very same truth that may be known by reason or observation, may likewise be believed as revealed in the Word of God : though many things are to be believed, because revealed in the Scriptures, which cannot be fully demonstrated by reason. Thus, though it be partly evident to reason that God made the world, and so is the object of our knowledge ; yet the same truth, as revealed in the Scriptures, is to be believed, and so is the object of our faith. *Through faith we understand that the worlds were framed by the Word of God,* Heb. xi. 3 ; that is, we do acknowledge and subscribe unto it as true, because God in the Scriptures, which are his word, hath revealed and discovered it unto us.

SIR MATTHEW HALE.

STUDY the Scriptures ; therein are contained the words of eternal life ; they have God for their author, salvation for their end, and truth without any mixture of error for their matter.

LOCKE.

THE *English* translation of the Bible is the best translation in the world ; and renders the sense of the original best, taking in for the *English* translation, the Bishops' Bible, as well as *King James's*. The translation in *King James's* time

took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the *Apocrypha* to *Andrew Downes*) and then they met together, and one read the translation, the rest holding in their hands some Bible either of the learned tongues, or *French*, *Spanish*, *Italian*, &c. if they found any fault, they spoke; if not, he read on.

SELDEN.

THERE is no book so translated as the Bible for the purpose. If I translate a *French* book into *English*, I turn it into *English* phrase, not into *French English*. (*Il fait froid*) I say, 'tis cold, not, it makes cold; but the Bible is rather translated into *English* words than into *English* phrase. The *Hebraisms* are kept, and the phrase of that language is kept: as for example, *He uncovered her shame*, which is well enough, so long as scholars have to do with it; but when it comes among the common people, what jeer do they make of it!

SELDEN.

HENRY VIII. made a law, that all men might read the Scriptures, except servants; but no woman, except ladies and gentlewomen, who had leisure and might ask somebody the meaning. The law was repealed in *Edward* the Sixth's days.

SELDEN.

LAYMEN have best interpreted the hard places in the Bible, such as *Johannes Picus*, *Scaliger*, *Grotius*, *Salmasius*, *Heinsius*, &c.

SZLDEN.

IN interpreting the Scripture, many do as if a man should see one have ten pounds, which he reckoned by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, meaning four was but four units, &c. and that he had in all but ten pounds; the other that sees him, takes not the figures together as he doth, but picks here and there, and thereupon reports, that he hath five pounds in one bag, and six pounds in another bag, and nine pounds in another bag, &c. when, as in truth, he hath but ten pounds in all. So we pick out a text here and there, to make it serve our turn; whereas, if we take it altogether, what went before and what followed after, we should find it meant no such thing.

ISID.

WHEN you meet with several readings of the text, take heed you admit nothing against the *tenets* of your church; but do as if you was a going over a bridge, be sure you hold fast by the rail, and then you may dance here and there as you please; be sure you keep to what is settled; and then you may flourish upon your various lections.

ISID.

## BUILDINGS.

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HOUSES were built to live in, and not to look on; therefore let use be preferred before uniformity, except where both may be had. Leave the goodly fabrics of houses for beauty only, to the enchanted palaces of the poets, who build them with small cost.

He that buildeth a fair house upon an ill seat, committeth himself to prison. Neither do I reckon it an ill seat only, where the air is unwholesome, but likewise where the air is unequal; as you shall see many fine seats set upon a knap of ground, environed with higher hills round about it, whereby the heat of the sun is pent in, and the wind gathereth as in troughs: so you shall have, and that suddenly, as great diversity of heat and cold, as if you dwelt in several places. Neither is it ill air only that maketh an ill seat, but ill ways, ill markets, and, if you will consult with *Momus*, ill neighbours.

I speak not of many more; want of water, want of wood, shade, and shelter, want of fruitfulness and mixture of grounds of several natures; want of prospect, want of level grounds; want of places at some near distance, for sports of hunting, hawking, and races; too near the sea, too remote; having the commodity of navigable rivers, or the discommodity of their overflowing;

too far off from great cities, which may hinder business,\* or too near them, which lurcheth all provisions, and maketh every thing dear; where a man hath a great living laid together, and where he is scanted. All which, as it is impossible per-

\* This is an inconvenience which the nobility and gentry of the present day, are, of all things in the world, careful to avoid, though they run into the other extreme. They cannot now, as in ancient times, be content with dwelling at their paternal mansions in the country, or in the villages near to the metropolis, when their attendance is required at court, or in the parliament, but must forsooth, during the greater part of the year, be all crowded together in the squares and fashionable situations at the court end of the town. However it may be the fashion to ridicule the modes and opinions of our ancestors, I can but admire the wise policy which gave rise to the proclamation of Queen Elizabeth, in 1580, to prevent the erection of new buildings within three miles of the city gates; and directing persons who flocked from all parts to the metropolis, as in the present day, to "provide themselves other places abroad in the realm; where many houses rest uninhabited, to the decay of divers ancient good boroughs, and towns," &c. also that of James I. in which he commands "all nobleman, knights, and gentlemen, who have mansion-houses in the country, to depart with their wives and families out of the city and suburbs of London, and to return to their several habitations, there to continue and abide until the end of the summer vacation, to perform the duties and charge of their places and service, and likewise by house-keeping, to be a comfort unto their neighbours, in order to renew and revive the laudable custom of hospitality in their respective counties."

King James was wont to be very earnest with the country gentlemen, to go from London to their country houses, and sometimes he would say thus to them: "Gentlemen, at London you are like ships at sea, which shew like nothing; but in your country villages you are like ships in a river, which look like great things."

See LORD BACON'S APOTHEOMS, No. 272.

haps to find together, so it is good to know them, and think of them, that a man may take as many as he can, and if he have several dwellings, that he may sort them so, that what he wanteth in the one he may find in the other.

Cast it also that you may have rooms both for summer and winter. You shall have sometimes fair houses, so full of glass, that one cannot tell where to become to be out of the sun or cold. For embowed windows, I hold them of good use; (in cities, indeed, upright do better, in respect of uniformity towards the street;) for they be pretty retiring places for conference, and besides, they keep both the wind and sun off; for that which would strike almost through the room, doth scarce pass the window.

LORD BACON.

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## BUSINESS.

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**AFFECTED** *dispatch* is one of the most dangerous things to business that can be; it is like that which the physicians call *pre-digestion*, or hasty digestion, which is sure to fill the body full of *crudities*, and secret seeds of diseases. Therefore *measure not dispatch by the time of sitting, but*

by the advancement of the business. And, as in races, it is not the large stride or high lift that makes the speed, so in business the keeping close to the matter, and not taking of it too much at once, procureth dispatch.

LORD BACON.

IT is the care of some only to come off speedily for the time, or to contrive some false periods of business, because they may seem men of dispatch; but it is one thing to abbreviate by contracting, another by cutting off, and business so handled at several sittings or meetings goeth commonly backward and forward, in an unsteady manner. I knew a wise man\* that had it for a bye word, when he saw men hasten to a conclusion, "*Stay a little, that we may make an end the sooner.*"

On the other side, true dispatch is a rich thing; for *time* is the measure of business, as money is of wares, and business is bought at a dear hand where there is small dispatch. The Spartans and Spaniards have been noted to be of small dispatch; *Mi venga la muerte de Spagna*, "Let my death come from Spain," for then it will be sure to be long in coming.

IBID.

ABOVE all things, order, and distribution, and singling out of parts, is the life of dispatch; so as

\* *Sir Amias Pawlet*. See Lord Bacon's *Apothegma*, No. 90.



the distribution be not too subtil, for he that doth not divide will never enter well into business, and he that divideth too much, will never come out of it clearly. To choose time is to save time, and an unseasonable motion is but beating the air.

LORD BACON.

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## CHARITY.

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———Fair Charity,

Triumphant sister, greatest of the three,  
Thy office and thy nature still the same,  
Lasting thy lamp, and unconsum'd thy flame  
Shalt stand before the host of Heav'n confest,  
For ever blessing, and for ever blest.

DRYDEN.

HE that bath pity on another man's sorrow, shall be free from it himself; and he that delighteth in, and scorneth the misery of another, shall one time or another fall into it himself.

Make not the hungry soul sorrowful, defer not thy gift to the needy; for if he curse thee in the bitterness of his soul, his prayer shall be heard of Him that made him.\*

\* The following observation of *Selden*, may serve as a note upon the above passage: "Tis not the carnea that

Remember this precept, "he that hath mercy  
 " on the poor lendeth unto the Lord, and the Lord  
 " will recompense him what he hath given." I do  
 not understand those for poor, which are vagabonds  
 and beggars, but those that labour to live, such as  
 are old and cannot travel,\* such poor widows and  
 fatherless children as are ordered to be relieved,  
 and the poor tenants that travel to pay their rents,  
 and are driven to poverty by mischance and not  
 by riot or careless expenses. On such have thou  
 compassion, and God will bless thee for it.

SIR WALTER RALEIGH.

DEFER not charities till death, for certainly if  
 a man weigh it rightly, he that doth so, is rather  
 liberal of another man's than of his own.

LORD BACON.

A DUE care for the relief of the poor is an  
 act, *First*, of great piety towards almighty God,  
 who requires it of you; he hath left the poor as  
 his pupils, and the rich as his stewards to provide  
 for them: it is one of those great tributes that  
 he justly requires from the rest of mankind,

" come from the poor, or from any body, that hurt me, because  
 " they come from them; but because I do something ill against  
 " them, that deserves God should curse me for it. On the  
 " other hand, 'tis not a man's blessing that makes me blessed,  
 " he only declares me to be so; and if I do well, I shall be  
 " blessed, whether any bless me or not." TABLE TALK.

\* "Travail," Labour.——Dictionary.

which, because they cannot pay to him, he hath scattered the poor amongst the rest of mankind as his substitutes and receivers. *Second*, it is an act of greatest humanity among men. Mercy and benignity is due to the very beasts that serve us, much more to those that are partakers of the same common nature with us. *Third*, it is an act of great civil prudence and political wisdom; for poverty in itself, is apt to emasculate the minds of men, or at least it makes men tumultuous and unquiet. Where there are many very poor, the rich cannot safely continue such. Necessity renders men of phlegmatic and dull natures, stupid and indisciplinable; and men of more fiery or active constitutions, rapacious and desperate.

SIR MATTHEW HALE.

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## CHURCH

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Your Saviour came not with a gaudy show,  
 Nor was his kingdom of the world below:  
 Patience in want, and poverty of mind,  
 These marks of church, and church-men he design'd,  
 And living taught, and dying left behind. }  
 The crown he wore was of the pointed thorn,  
 In purple he was crucified, not born:  
 They who contend for place and high degree  
 Are not his sons, but those of Zebedee.

DRYDEN.

**THE** laws of the church are most favourable to the church, because they are the church's own making; as the heralds are the best gentlemen, because they make their own pedigree.

**Selden.**

**THEY** that are against superstition oftentimes run into it of the wrong side. If I will wear all colours but black, then I am superstitious in not wearing black.

**Ibid.**

**THERE** must be some lay-men in the synod, to overlook the clergy, lest they spoil the civil work: just as when the good woman puts a cat into the milk-house to kill a mouse, she sends her maid to look after the cat, lest the cat should eat up the cream.

**Ibid.**

**'TIS** a foolish thing to say ministers must not meddle with secular matters, because his own profession will take up the whole man; may he not eat, or drink, or walk, or learn to sing? The meaning of that is, he must seriously attend his calling.

**Ibid.**

**THERE** is all the reason you should believe your minister, unless you have studied divinity as well as he, or more than he.

**Ibid.**

IF I were a minister, I should think myself most in my office, reading of prayers, and dispensing the sacraments; and 'tis ill done to put one to officiate in the church, whose person is contemptible out of it. Should a great lady, that was invited to be a gossip, in her place send her kitchen-maid, 'twould be ill taken; yet she is a woman, as well as she; let her send her woman at least.

SZELDEN.

(*GOD hath given gifts unto men.*) General texts prove nothing; let him shew me *John, William, or Thomas*, in the text, and then I will believe him. If a man hath a voluble tongue, we say, He hath the gift of prayer. His gift is to pray long, that I see; but does he pray better?

IBID.

WE take care what we speak to men; but to God we may say any thing.

IBID.

PRAYER should be short, without giving God Almighty reasons why he should grant this, or that; he knows best what is good for us. If your boy should ask you a suit of clothes, and give you reasons, "otherwise he cannot wait upon you, he cannot go abroad but he will discredit you," would you endure it? You know a better *than he: let him ask a suit of clothes.*

IBID.

· WHEN the preacher says, This is the meaning of the Holy Ghost, in such a place, in sense he can mean no more than this : I, by studying of the place, by comparing one place with another, by weighing what goes before, and what comes after, think this is the meaning of the Holy Ghost; and for shortness of expression, I say, The Holy Ghost says thus, or This is the meaning of the Spirit of God.

Selden.

THE tone in preaching does much in working upon the people's affection. If a man should make love in an ordinary tone, his mistress would not regard him, and therefore he must whine. If a man should cry Fire, or Murder, in an ordinary voice, nobody would come out to help him.

IBID.

· IN preaching, they do by men as writers of romances do by their chief knights, bring them into many dangers, but still fetch them off. So they put men in fear of hell, but at last bring them to heaven.

IBID.

Preachers will bring any thing into the text. The young Masters of Arts preached against the *non-residency* in the University; whereupon the heads made an order, that no man should meddle with any thing but what was in the text. The

next day one preached upon these words, *Abraham begat Isaac*; when he had gone a good way, at last he observed, that *Abraham* was resident; for if he had been *non-resident* he could never have begot *Isaac*, and so fell foul upon the non-residents.

Idem.

PREACHERS say, *Do as I say, not as I do*. But if a physician had the same disease upon him that I have; and he would bid me do one thing, and he do quite another, could I believe him?

Idem.

PREACHING the same sermon to all sorts of people, is, as if a schoolmaster should read the same lesson to his several forms. If he reads *amo, amas, amavi*, the highest forms laugh at him, the younger boys admire him; so 'tis in preaching to a mixed auditory. *Objection*. But it cannot be otherwise; the parish cannot be divided into several forms: what must the preacher then do in discretion? *Answer*. Why, then, let him use some expressions, by which this or that condition of people may know such doctrine does more especially concern them, it being so delivered, that the wisest may be contented to hear. For if he delivers it altogether, and leaves it to them to single out what belongs to themselves (which is the usual way) 'tis as if a man would bestow *gifts upon children* of several ages: two years

old, four years old, ten years old, &c. and there he brings *tops*, *pins*, *points*, *ribbands*, and casts them all in a heap together upon a table before them; though the boy of ten years old knows how to choose his *top*, yet the child of two years old, that should have a *ribband*, takes a *pin*, and the *pin*, ere he be aware, pricks his fingers, and then all's out of order, &c. Preaching, for the most part, is the glory of the preacher, to shew himself a fine man; catechizing would do much better.

SILDEN.

FIRST in your sermons use your logic, and then your rhetoric. Rhetoric without logic, is like a tree with leaves and blossoms, but no root; yet I confess more are taken with rhetoric than logic, because they are caught with a free expression, when they understand not reason. Logic must be natural, or it is worth nothing at all: your rhetoric figures may be learned. That rhetoric is best, which is most seasonable and most catching. An instance we have in that old blunt commander, at *Cadiz*, who shew'd himself a good orator, being to say something to his soldiers (which he was not used to do) he made them a speech to this purpose; "*What a shame will it be, you ENGLISH-MEN, that feed upon good beef and brewess, to let those rascally Spaniards beat you, that eat nothing but oranges and lemons?*" And so put more courage into his men, than he could have



done with a more learned oration. Rhetoric is very good, or stark naught : there is no medium in rhetoric. If I am not fully persuaded, I laugh at the orator.

SELDEN.

THEY that talk of nothing but predestination, and will not proceed in the way of heaven till they be satisfied in that point, do as a man that would not come to *London*, unless, at his first step, he might set his foot upon the top of *St. Paul's*.

IBID.

DR. PRIDEAUX, in his lectures, several days used arguments to prove predestination ; at last tells his auditory they are damned that do not believe it. Doing herein just like school-boys, when one of them has got an apple, or something the rest have a mind to, they use all the arguments they can to get some of it from him, "*I gave you some t'other day.*" "*You shall have some with me another time.*" When they cannot prevail, they tell him he's a jackanapes, a rogue, and a rascal.

IBID.

USE the best arguments to persuade, though but few understand ; for the ignorant will sooner believe the judicious of the parish than the preacher himself, and they teach when they dispute *what he has said*, and believe it the sooner, con-

firmed by men of their own side. For betwixt the laity and the clergy, there is, as it were, a continual driving of a bargain; something the clergy would still have us be at, and therefore many things are heard from the preacher with suspicion. They are afraid of some ends, which are easily assented to, when they have it from some of themselves. 'Tis with a sermon as 'tis with a play; many come to see it which do not understand it; and yet, hearing it cried up by one, whose judgment they cast themselves upon, and of power with them, they swear, and will die in it, that 'tis a good play, which they would not have done if the priest himself had told them so. As in a great school, 'tis not the master that teaches all; the monitor does a great deal of work, it may be the boys are afraid to see the master; so in a parish, 'tis not the minister does all; the greater neighbour teaches the lesser; the master of the house teaches his servants, &c.

SELDEN.

THERE were some mathematicians that could with one fetch of their pen, make an exact circle, and with the next touch, point out the centre; is it therefore reasonable to banish all use of the compasses? Set *forms* are a pair of compasses.

IBID.

IT is not so proper to hew out religious reformations by the sword, as to polish them by fair.

and equal disputations among those that are most concerned in the differences, whom not force, but reason ought to convince.

KING CHARLES.

SOME kind of zeal counts all merciful moderation lukewarmness, and had rather be cruel, than counted cold; and is not seldom more greedy to kill the bear for his skin, than for any harm he hath done. The confiscation of men's estates being more beneficial, than the charity of saving their lives or reforming their errors.

Idem.

IT is no news to have all innovations ushered in with the name of *Reformation*, in Church and State, by those, who, seeking to gain reputation with the vulgar for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely. So hardly can the pride of those that study novelties, allow former times any share or degree of wisdom or godliness.

Idem.

FOR the manner of using set and prescribed forms, there is no doubt, but that wholesome words being known and fitted to men's understandings, are soonest received into their hearts, and aptest to excite and carry along with them judicious and fervent affections.

Nor do I see any reason why Christians should be weary of a well composed Liturgy, more than of all other things wherein the constancy abates nothing of the excellency and usefulness.

KING CHARLES.

I COULD never see any reason why any Christian should abhor, or be forbidden to use the same forms of prayer, since he prays to the same God, believes in the same Saviour, professeth the same truths, reads the same Scriptures, hath the same duties upon him, and feels the same daily wants for the most part, both inward and outward, which are common to the whole Church.

IBID.

SURE, we may as well before-hand know what we pray, as to whom we pray; and in what words, as to what sense. When we desire the same things, what hinders we may not use the same words? Our appetite and digestion too may be good when we use, as we pray for, *our daily bread*.

IBID.

I MAKE no doubt but a man may be very formal in the most extemporary variety, and very fervently devout in the most wonted expressions: nor is God more a God of variety than of constancy, *nor are constant forms of prayer more*

likely to flat and hinder the spirit of prayer and devotion, than unpremeditated and confused variety to distract and lose it.

KING CHARLES.

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## COMPLIMENTS & CEREMONIES.

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Would I express a complimentary youth  
That thinks himself a spruce and expert courtier,  
Bending his supple hams, kissing his hands,  
Honouring shoe-strings, screwing his writhed face  
To several postures of affection,  
Dancing an entertainment to his friend ;  
Who would not think it a ridiculous motion ?  
Yet, such there be, that very much please themselves  
In such like antick humours.

RANDOLPH.

IT is a great folly to be taken with outward marks of respect, which signify nothing ; for what true or real pleasure can one man find in another's standing bare, or making legs\* to him ? Will the bending another man's knees give ease to your's ?

\* An old expression for bowing, or making obeisance, probably from a custom of drawing the leg back.

*" Jove made his leg, and kiss'd the dame,  
Obsequious Hermes did the same."*

PRIOR'S TALE—The Little.

And will the head's being bare cure the madness of your's? And yet it is wonderful to see how this false notion of pleasure bewitches many, who delight themselves with the fancy of their nobility, and are pleased with this conceit, that they are descended from ancestors, who have been held for some successions, rich, and who have had great possessions, for this is all that makes nobility at present; yet they do not think themselves a whit less noble, though their immediate parents have left none of this wealth to them, or though they themselves have squandered it away.

SIR THOMAS MORE'S UTOPIA.

*Translated by Bishop Burnet.*

MEN had need beware how they be too perfect in compliments; for be they never so sufficient otherwise, their enviers will be sure to give them that attribute to the disadvantage of their greater virtues. It is loss also in business to be too full of *respects*, or to be too curious in observing times and opportunities.

LORD BACON.

SOME men's behaviour is like a verse, wherein every syllable is measured. How can a man comprehend great matters, that breaketh his mind too much to small observations?

LIBRO.

*NOT to use ceremonies at all, is to teach others*

not to use them again, and so diminisheth respect to himself; especially they be not to be omitted to strangers and formal natures; but the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks.

LORD BACON.

'TIS sometimes unreasonable to look after respect and reverence, either from a man's own servant, or other inferiors. A great lord and a gentleman talking together, there came a boy by, leading a calf with both his hands; says the lord to the gentleman, you shall see me make the boy let go his calf: with that he came towards him, thinking the boy would have put off his hat, but the boy took no notice of him. The lord seeing that, *Sirrah*, says he, *do you not know me, that you use no reverence?* Yes, says the boy, *if your Lordship will hold my calf, I will put off my hat.*

SELDEN.

OF all people, ladies have no reason to cry down ceremonies; for they take themselves slighted without it. And were they not used with ceremony, with compliments and addresses, with legs,\* and kissing of hands, they were the pitifulest creatures in the world: but yet methinks, to kiss

\* See the preceding note.

their hands after their lips, as some do, is like little boys, that after they eat the apple, fall to the paring, out of a love they have to the apple.

Selden.

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## CONTENTATION.

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Be satisfied and pleas'd with what thou art;  
Act cheerfully and well th' allotted part;  
Enjoy the present hour, be thankful for the past,  
And neither fear nor wish th' approaches of the last.

Cowley.

IT is the disease of kings, of states, and of private men, to covet the greatest things, but not to enjoy the least: the desire of that which we neither have nor need, taking from us the true use and fruition of what we have already. This curse upon mortal men was never taken from them, since the beginning of the world to this day.

SIR WALTER RALEGH.

THE highest point outward things can bring one unto, is the contentment of the mind, with which no estate, without which all estates, be miserable.

SIR PHILIP SIDNEY.



WE all make complaint of the iniquity of our times, not unjustly, for the days are evil, but compare them with those times when there were no civil societies; with those times wherein there were not above eight righteous persons living upon the face of the earth, and we have surely good cause to think that God hath blessed us exceedingly, and hath made us behold most happy days.

HOOVER.

A FRUGAL man will live comfortably and plentifully upon a little, and a profuse man will live beggarly, necessitously, and in continual want, whatever his supplies be.

SIR MATTHEW HALE.

THE texture and frame of the world is such, that it is absolutely necessary, that if some be rich and powerful, or great or honourable, others must be poor, and subject, and ignoble. If all were equally powerful, there would be no power nor government, because all would be equal; if all were equally rich, it would be but only nominally; indeed, none would be rich, but all would be poor, there could be no artificers, no labourers, no servants. Since therefore it is necessary, in the order of the world, that some must be poor, or less rich or powerful than others, why should I be so unreasonable, or unjust, to desire that *lot of poverty*, or lowness of condition, should

be another's and not mine? or why should not I be contented to be of the lower sort of men, since the order of the world requires that such some must be?

Let any man observe it whiles he will, he shall find that whatsoever of *worldly advantages* any man doth most plentifully enjoy, and most men most greedily desire, of necessity he must thereby have more *crosses and afflictions*. A man desires many children, friends, relations; the more he hath of these, the more mortal dying comforts he hath; the more he hath that must be sick, and suffer affliction, and die: and every one of these afflictions or losses in a man's relations, are so many renewed afflictions, and crosses, and troubles to himself. A man desires wealth, and hath it, the more cares he hath; and the more he hath, the more he hath to lose, and of necessity he must have more losses the more he hath; as he that hath a thousand sheep, must in probability lose more in a year, than he that hath but forty. And, besides, wealth is the common mark that every man shoots at, and every man will be pulling somewhat from him that hath much, because every man thinks he hath enough for others as well as himself. A man desires honour, power, grandeur, and he hath it, but every man envies him, and is ready to unhorse him; and a small neglect, reproach, or misfortune, sits closer to such a man than to a meaner man; and the more of honour or power he hath, the more of such

breaches he shall be sure to meet with. A man desires long life, and accordingly enjoys it : but in the tract of long life, a man is sure to meet with more sickness, more crosses, more loss of friends and relations, and overlives the greater part of his external comforts, and in old age, becomes his own burthen.

If a man desires much wealth or power, and enjoys it, yet it is certain, so much the more thereof he hath, so much the less others have ; for he hath that which might otherwise be divided among many. Why therefore should a man desire it, or discontent himself if he have it not, since what he thus enjoys, is with another's detriment and loss, who would have a share in it if he had it not alone ? And why should I covet that, or be discontented if I have it not, since, if I have it, I shall procure the like discontent in others ?

SIR MATTHEW HALE.

IF we do but seriously believe the truth of the Gospel, the truth of the life to come, the best external things of this world will seem but of small moment to take up the choicest of our desires or hopes, and the worst things this world can inflict, will appear too light to provoke us to impatience or discontent. He that hath but heaven and everlasting glory in prospect, and a firm expectation, will have a mind full of contentation in the midst of the lowest and darkest condition here on earth. Impatience and discon-

tent never can stay long with us, if we awake our minds, and summon up our faith, and hope in that life and happiness to come. Sudden passions of impatience and discontent, may, like clouds, arise and trouble us for a while, but this faith and this hope, rooted in the heart, if stirred up, will, like the sun, scatter and dispel them, and cause the light of patience, contentation, and comfort, to shine through them.

SIR MATTHEW HALE.

I HAVE before said, that our home, our country, is heaven and everlasting happiness, where there are no sorrows, nor fears, nor troubles; that this world is the place of our travel and pilgrimage, and, at the best, our inn. Now when I am in my journey, I meet with several inconveniences; it may be the way is bad and foul, the weather tempestuous and stormy; it may be I meet with some rough companions, that either turn me out of my way, or all dash and dirt me in it; yet I content myself, for all will be mended when I come home: but if I chance to lodge at my inn, where, it may be, I meet with bad entertainment; the inn is full of guests, and I am thrust into an inconvenient lodging, or ill diet, yet I content myself, and consider it is no other than what I have reason to expect, it is but according to the common condition of things in that place; neither am I solicitous to furnish my lodgings with better accommodations, for I must not expect to make long

stay there, it is but my inn, my place of repose for a night, and not my home ; and therefore I content myself with it as I find it ; all will be amended when I come home. In the same manner it is with this world ; perchance I meet with an ill and uncomfortable passage through it ; I have a sickly body, a narrow estate, meet with affronts and disgraces, lose my friends, companions, and relations ; my best entertainment is but troublesome and uneasy,— but yet I do content myself, I consider it is but my pilgrimage, my passage, my inn ; it is not my country, nor the place of my rest ; this kind of usage or condition, is but according to the law and custom of the place, it will be amended when I come home, for in my Father's house there are mansions, many mansions instead of my inn, and my Saviour himself hath not disdained to be my harbinger ; he is gone thither before me, and gone to prepare a place for me ; I will therefore quiet and content myself with the inconveniences of my short journey, for my accommodations will be admirable when I come to my home, that heavenly Jerusalem, which is the place of my rest and happiness.

SIR MATTHEW HALL.

## CONVERSATION.

If with a stranger thou discourse, first learn  
 By strictest observation, to discern  
 If he be wiser than thyself;—if so,  
 Be dumb, and rather choose by him to know;  
 But if thyself perchance the wiser be,  
 Then do thou speak, that he may learn by thee.

RANDOLPH.

**DISCRETION** of speech is more than eloquence, and to speak agreeable to him with whom we deal, is more than to speak in good words or in good order.

Speech of a man's self ought to be seldom and well chosen. I knew one was wont to say in scorn, "He must needs be a wise man, he speaks so much of himself;" and there is but one case wherein a man may commend himself with good grace; and that is, in commending virtue in another; especially if it be such a virtue whereunto himself pretendeth.

Some in their discourse desire rather commendation of wit, in being able to hold all arguments, than of judgment in discerning what is true, as if it were a praise to know what might be said, and not what should be thought. Some have certain common places and themes, wherein they are good, and want variety, which kind of poverty is, for

the most part, tedious, and, when it is once perceived, ridiculous.

LORD BACON.

THE honourablest part of talk is, to give the occasion, and again to moderate and pass to somewhat else; for then a man leads the dance. It is good in discourse and speech of conversation to vary and intermingle speech of the present occasion with arguments; tales with reasons; asking of questions with telling of opinions; and jest with earnest: for it is a dull thing to tire, and, as we say now, to *jade* any thing too far.

As for *jest*, there be certain things which ought to be privileged from it, namely, religion, matters of state, any man's present business of importance, and any case that deserveth pity: yet there be some that think their wits have been asleep, except they dart out somewhat that is piquant and to the quick. That is a vein which would be bridled.

Men ought to find the difference between saltiness and bitterness. Certainly, he that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of others' memory.

LERN.

HE that questioneth much shall learn much, and content much, but especially if he apply his questions to the skill of the persons whom he *asketh*, for he shall give them occasion to please

themselves in speaking, and himself shall continually gather knowledge. But let his questions not be troublesome, for that is fit for a poser, and let him be sure to leave other men their turns to speak.

LORD BACON.

TO use many circumstances ere you come to matter is wearisome, and to use none at all is but blunt.

IBID.

BASHFULNESS is a great hinderance to a man, both of uttering his conceit, and understanding what is propounded unto him ; wherefore it is good to press himself forward with discretion, both in speech and company of the better sort.

*Usus promptus facit.*

IBID.

IN all kinds of speech, either pleasant, grave, severe, or ordinary, it is convenient to speak leisurely, and rather drawlingly than hastily, because hasty speech confounds the memory, and oftentimes (besides unseemliness) drives a man either to a non-plus or unseemly stammering, harping upon that which should follow ; whereas, a slow speech confirmeth the memory, addeth a conceit of wisdom to the hearers, besides a seemliness of speech and countenance.

IBID.



IT is necessary to use a steadfast countenance, not waving with action, as in moving the head or hand too much, which sheweth a fantastical, light, and fickle operation of the spirit, and consequently like mind as gesture: only it is sufficient, with leisure to use a modest action in either.

LORD BACON.

SPEAKING much is a sign of vanity, for he that is lavish in words, is a niggard in deeds;\* and as Solomon saith, "*The mouth of the wise man is in his heart, the heart of a fool is in his mouth,*" because what he knoweth or thinketh he uttereth; and by thy words and discourses men will judge thee: for, as Socrates saith, such as thy words are, such will thy affections be esteemed; and such thy deeds as thy affections, and such thy life as thy deeds. Therefore, be advised what thou dost discourse of, what thou maintainest, whether touching religion, state, or vanity; for if thou err in the first, thou shalt be accounted profane, if in the second, dangerous, if in the third, indiscreet and foolish.

SIR WALTER RALEIGH.

HE that cannot refrain from much speaking, is like a city without walls, and less pains in the

\* According to the old proverb, "Great talkers do the least."

world a man cannot take, than to hold his tongue; therefore, if thou observest this rule in all assemblies, thou shalt seldom err: restrain thy choler, hearken much, and speak little, for the tongue is the instrument of the greatest good and greatest evil that is done in the world.\*

SIR WALTER RALEIGH.

IF thou contend in discourse or argument, let it be with wise and sober men, of whom thou mayest learn by reasoning, and not with ignorant persons; for thou shalt thereby instruct those that will not thank thee, and utter what they have learned from thee for their own; but, if thou know more than other men, utter it when it may do thee honour, and not in assemblies of ignorant and common persons.

IBID.

JEST not openly at those that are simple, but remember how much thou art bound to God, who hath made thee wiser.

IBID.

\* Hear much, but little speak; a wise man fears,  
And will not use his tongue so much as ears.  
The tongue, if it the hedge of teeth do break,  
Will others shame, and its own ruin speak!  
I never yet did ever read of any  
Undone by hearing, but by speaking many.  
The reason 's this; the ears, if chaste and holy,  
Do let in wit, the tongue doth let out folly.

RANDOLPH.

DEFAME not any publicly, though thou know them to be evil, for those that are faulty cannot endure to be taxed, but will seek to be avenged of thee, and those that are not guilty cannot endure unjust reproach: and, as there is nothing more shameful and dishonest, than to do wrong, so truth itself cutteth his throat that carrieth her publicly in every place. Remember the divine saying, "*He that keepeth his mouth keepeth his life.*" Do therefore right to all men, where it may profit them, and thou shalt thereby get much love; and forbear to speak evil things of men, though it be true (if thou be not constrained) and thereby thou shalt avoid malice and revenge.

SIR WALTER RALEGH.

BE careful to avoid public disputations at feasts, or at tables, among cholerick or quarrelsome persons, and eschew evermore to be acquainted or familiar with ruffians; for thou shalt be in as much danger in contending with a brawler in a private quarrel, as in a battle, wherein thou mayest get honour to thyself, and safety to thy prince and country; but if thou be once engaged, carry thyself bravely, that they may fear thee after.\* To shun therefore private fights, be well

\* There is a remarkable coincidence between the advice given by Sir Walter Raleigh to his son, and that which our immortal bard, his contemporary, has put into the mouth of *Polonius*, in his instructions to *Laertes*:

"Give thy thoughts no tongue,  
Nor any unproportioned thought his act.

advised in thy words and behaviour; for honour and shame is in the talk, and the tongue of a man causeth him to fall.

SIR WALTER RALEGH.

AS thou shalt be happy if thou thyself observe those things, so shall it be most profitable for thee, to avoid their companions that err in that kind; and not to hearken to tale-bearers, to inquisitive persons, and such as busy themselves with other men's estates; that creep into houses as spies, to learn news which concerns them not; for assure thyself, such persons are most base and unworthy: I never knew any of them prosper, or be respected amongst worthy or wise men.

IBID.

ACCORDING to SOLOMON, *life and death are in the power of the tongue*; and, as EURIPIDES truly affirmeth, *every unbridled tongue in the end shall find itself unfortunate*. In all that ever I observed in the course of worldly things, I ever found that men's fortunes are oftener made

Be thou familiar, but by no means vulgar.  
The friends thou hast, and their adoption try'd,  
Grapple them to thy soul with hoops of steel;  
But do not dull thy palm with entertainment  
Of each new hatch'd, unfledg'd comrade.—Beware  
Of entrance to a quarrel; but being in,  
Beware it, that the opposer may beware of thee.  
Give every man thine ear, but few thy voice;  
Take each man's censure, but reserve thy judgment,\* &c.  
HAMLET, Act I. Scene 3.

by their tongues than by their virtues, and more men's fortunes overthrown thereby also, than by their vices.

SIR WALTER RALEGH.

ALL quarrels, mischief, hatred, and destruction, ariseth from unadvised speech, and in much speech there are many errors, out of which thy enemies shall ever take the most dangerous advantage.

IBID.

BE careful what company you consort with, and much more careful what persons you grow intimate with ; choose sober, wise, learned, honest, religious company ; you will gain learning and wisdom, and improve yourself in virtue and goodness by conversing with them ; but avoid debauched, foolish, intemperate, prodigal, atheistical, profane company, as you would avoid a plague ; they will corrupt and undo you, they are a sort of the most pitiful fools in the world, and familiar acquaintance and conversation with them will endanger to make you like them.

SIR MATTHEW HALE.

WEIGH and consider your words before you speak them, and do not talk at random, or at a venture ; let your words be few, and to the purpose ; be more ready to hear others than to speak *yourself* ; accustom yourself to speak leisurely

and deliberately, it will be a means to make you speak warily and considerately.

SIR MATTHEW HALE.

**OBSERVE**, and mark as well as you may, what is the temper and disposition of those persons whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons ; if they be such, their speeches commonly are like themselves, and well deserve your attention and observation. But, if they be light, impertinent, vain, passionate persons, their speech is for the most part according, and the best advantage that you will gain by their speech, is but thereby to learn their dispositions, to discern their failings, and to make yourself the more cautious, both in your conversation with them, and in your own speech and deportment, for in the unseemliness of their speech you may better discern and avoid the like in yourself.

IBID.

**SOME** men are excellent in knowledge of husbandry, some of planting, some of gardening, some in the mathematics, some in one kind, some in another : in all your conversation, learn as near as you can, wherein the skill and excellence of any person lies, and put him upon talk of that subject, and observe it, and keep it in memory or writing ; by this means you will glean up the worth and excellence of every person you meet with, and at

an easy rate put together that which may be for your use upon all occasions.

SIR MATTHEW HALE.

CONVERSE not with a liar, or a swearer, or a man of obscene or wanton language, for either he will corrupt you, or at least it will hazard your reputation to be one of the like making: and if it doth neither, yet it will fill your memory with such discourses that will be troublesome to you in after time, and the returns of the remembrance of the passages which you have long since heard of this nature, will haunt you when your thoughts should be better employed.

IBID.

LET your words be few, especially when your betters, or strangers, or men of more experience or understanding are in place, for you do yourself at once two great mischiefs. *First*, you betray and discover your own weakness and folly. *Second*, you rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience, by hearing those that you silence by your impertinent talking.

IBID.

BE very careful that you give no reproachful, bitter, menacing, or spiteful words, to any person, nay, not to servants, or other persons of an inferior condition. There is not the meanest person

but you may stand in need of in one kind, or at some time or another; good words make friends, bad words make enemies: it is the best prudence in the world to make as many friends as honestly you can, especially when it may be done at so easy rate as a good word, and it is the greatest folly that can be, to make an enemy by ill words, which do not at all any good to the party that useth them.

SIR MATTHEW HALE.

IF there be occasion for you to speak in any company, always be careful, if you speak at all, to speak latest, especially if strangers are in company, for by this means you will have the advantage of knowing the sense, judgment, temper, and relations of others, which may be a great help to you in ordering your speech, and you will better know the inclination of the company, and speak with more advantage and acceptance, and with more security against giving offence.

IBID.

NEVER use any profane speeches, nor make jests of Scripture expressions: when you use the name of God, or of Christ, or any passages or words of the Holy Scripture, use them with reverence and seriousness, and not lightly, vainly, or scurrilously, for it is a taking of the name of God in vain.

IBID.



## COUNSEL.

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Be well advised, and wary counsel make,  
 Ere thou dost any action undertake ;  
 Having undertaken, thy endeavours bend  
 To bring thy action to a perfect end.

RANDOLFE.

THE greatest trust between man and man, is the trust of giving *counsel*; for, in other confidences, men commit the parts of life, their lands, their goods, their children, their credit; some particular affair; but to such as they make their counsellors, they commit the whole.

The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon *counsel*. God himself is not without, but hath made it one of the greatest names of his blessed Son, "the Counsellor." Solomon hath pronounced, that "in *counsel* is stability." Things will have their first or second agitation: if they be not tossed upon the arguments of *counsel*, they will be tossed upon the waves of *fortune*, and be full of inconsistency, doing and undoing, like the reeling of a drunken man.

LORD BACON.

THERE is as much difference between the *counsel* that a friend giveth, and that a man giveth him-

self, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self, as is the liberty of a friend.

LORD BACON.

IN advice given to young people, it fares with them, as it doth with young children that are taught to read, or young school-boys that learn their grammar rules; that learn their letters, and then they learn to spell a syllable, and then they learn to put together several syllables to make up a word; or they learn to decline a noun, or to form a verb, and all this while they understand not to what end all this trouble is, nor what it means. But when they come to be able to read English, or to make a piece of Latin, or to construe a Latin author, then they find all these rudiments were very necessary and to good purpose; for by this means they come to understand what others have written, and to know what they knew and wrote, and thereby improve their own knowledge and understanding. Just so it is with young people, in respect of counsel and instruction, when the father, or the minister, or some wise and understanding man, doth sometimes admonish, sometimes chide and reprove, sometimes instruct, they are apt to wonder why so much ado, and what they mean, and it is troublesome and tedious, and seems impertinent, and they are

ready to say within themselves, that the time were better spent in riding, or hunting, or merriment, or gaming; but when they come to riper years, then they begin to find that those instructions of the ancients are of excellent use to manage the conversation, and to direct the actions, and to avoid inconveniences, and mischiefs, and miscarriages to which they are subject without the help of these counsels.

SIR MATTHEW HALE.

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## DEATH.

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Take thou no care how to defer thy death,  
 And give more respite to this mortal breath.  
 Would'st thou live long?—The only means are these;  
 'Bove *Galen's* diet or *Hippocrates*;  
 Strive to live well, tread in the upright ways,  
 And rather count thy actions than thy days:  
 Then thou hast liv'd enough amongst us here,  
 For every day well spent I count a year.  
 Live well, and then how soon soe'er thou die,  
 Thou art of age to claim eternity.  
 But he that outlives *Nestor*, and appears  
 To have past the date of grey *Methusalem's* years,  
 If he his life, to sloth and sin doth give,  
 I say he only was, he did not live.

RANDOLPH.

Of death and judgment, heav'n and hell,  
 Who oft doth think; must needs die well.

SIR WALTER RALPH.

**MEN** fear death as children fear to go in the dark, and as that natural fear in children is increased with tales, so is the other. Certainly the contemplation of death, as the wages of sin and passage to another world, is holy and religious, but the fear of it, as a tribute due to nature, is weak. It is as natural to die as to be born,\* and to a little infant, perhaps the one is as painful as the other. Death hath this also, that it openeth the gate to good fame, and extinguisheth envy.

**LORD BACON.**

**I HAVE** often thought upon death, and I find it the least of all evils. All that which is past is as a dream, and he that hopes or depends upon time coming, dreams waking. So much of our life as we have discovered, is already dead; and all those hours which we share, even from the breasts of our mothers, until we return to our grandmother, the earth, are part of our dying days, whereof even this is one, and those that succeed are of the same nature, for we die daily; and, as others have given place to us, so we must in the end give way to others.

**IBID.**

**I CONFESS** that it is a great comfort to our friends, to have it said that we ended well, for we

\* Death is not dreadful to a mind resolv'd;  
It seems as natural as to be born.

**LEE'S Lucius Junius Brutus.**

all desire, as *Balaam* did, to die the death of the righteous. But what shall we call a disesteeming, an opposing, or, indeed, a *mocking* of GOD, if these men do not oppose him, disesteem him, and mock him, that think it enough for God, to ask him forgiveness at leisure, with the remainder and last drawing of a malicious breath? For what do they otherwise, that die this kind of well-dying, but say unto God as followeth? We beseech thee, O God, that all the falsehoods, forswearings, and treacheries of our lives past, may be pleasing unto thee; that thou wilt, for our sakes, that have had no leisure to do any thing for thine, change thy nature (though impossible) and forget to be a just GOD, that thou wilt love injuries and oppressions, call ambition, wisdom, and charity, foolishness. For I shall prejudice my son (which I am resolved not to do) if I make restitution, and confess myself to have been unjust (which I am too proud to do) if I deliver the oppressed. Certainly these wise worldlings have either found out a new God, or have made one.

SIR WALTER RALEGH.

LET every man value his own wisdom as he pleaseth; let the rich man think all fools that cannot equal his abundance, the revenger esteem all negligent that have not trodden down their opposites, the politician all gross that cannot merchandize their faith; yet, when we once come *in sight of the port of death*, to which all winds

drive us, and when, by letting fall that fatal anchor, which can never be weighed again, the navigation of this life takes end : then it is, I say, that our own cogitations (those sad and severe cogitations, formerly beaten from us by our health and felicity) return again, and pay us to the uttermost for all the pleasing passages of our lives past. It is then that we cry out to God for mercy, then, when ourselves can no longer exercise cruelty towards others, and it is only then that we are struck through the soul with this terrible sentence, *That God will not be mocked.* For if, according to St. Peter, the righteous scarcely be saved, and that God spared not his angels, where shall those appear, who, having served their appetites all their lives, presume to think that the severe commandments of the all-powerful God, were given but in sport, and that the short breath which we draw when death presseth us, if we can but fashion it to the sound of mercy, without any kind of satisfaction or amends, is sufficient.

SIR WALTER RALEIGH.

THOUGH our own eyes do every where behold the sudden and resistless assaults of death, and nature assureth us by never failing experience, and reason by infallible demonstration, that our times upon earth have neither certainty nor durability, that our bodies are but the *avails* of pain and diseases, and our minds the *hives* of unnumbered cares, sorrows, and passions, and that

when we are most glorified, we are but those painted posts, against which, Envy and Fortune direct their darts. Yet, such is the true unhappiness of our condition, and the dark ignorance which covereth the eyes of our understanding, that we only prize, pamper, and exalt this vassal and slave of death, and forget altogether, or only remember at our cast-away leisure, the imprisoned immortal soul, which can neither die with the reprobate, nor perish with the mortal parts of virtuous men; seeing God's justice in the one, and his goodness in the other, is exercised for evermore, as the ever living subjects of his reward and punishment.

But when is it that we examine this great account? Never, while we have one vanity left us to spend: we plead for titles till our breath fail us, dig for riches while our strength enableth us, exercise malice while we can revenge, and then, when time hath beaten from us, both youth, pleasure, and health, and that nature itself hateth the house of old age, we remember with Job, that *we must go the way from whence we shall not return, and that our bed is made ready for us in the dark.* And then, I say, looking over late into the bottom of our conscience, which pleasure and ambition hath lock'd up from us all our lives, we behold therein, the fearful images of our actions past, and withal, this terrible inscription, *That God will bring every work into judgment that man hath done under the sun,* Eccles. xii. 14.

But what examples have ever moved us? What persuasions reformed us? or, What threatenings made us afraid? We behold other men's tragedies played before us; we hear what is promised and threatened, but the world's bright glory hath put out the eyes of our minds; and these betraying lights with which we only see, do neither look up towards termless joys, nor down towards endless sorrows, till we neither know nor can look for any thing else at the world's hands. But let us not flatter our immortal souls herein, for to neglect God all our lives, and know that we neglect him, to offend God voluntarily, and know that we offend him, casting our hopes on the peace which we trust to make at parting, is no other than a rebellious presumption, and that which is the worst of all, even a contemptuous laughing to scorn and deriding of God, his laws, and precepts. *Frustia sperant qui sic misericordia Dei sibi blandiuntur.* "They hope in vain (saith Bernard) "which in this sort flatter themselves with God's "mercy."

SIR WALTER RALEGH.

GOD is he, from whom to depart is to die; to whom to repair is to revive, and in whom to dwell is life for ever. Be not then of the number of those that begin not to live till they be ready to die, and then, after a foe's desert, come to crave of God a friend's entertainment.

Some there be, that think to snatch heaven in



a moment, which the best can scarce attain unto, in the maintenance of many years ; and when they have glutted themselves with worldly delights, would jump, from *Dive's* diet, to *Lazarus'* crown, from the service of Satan, to the solace of a saint.

But be you well assured that God is not so penurious of friends, as to hold himself and his kingdom saleable for the refuse and reversions of their lives, who have sacrificed the principal thereof to his enemies, and their own brutish lust ; then only ceasing to offend when the ability of offending is taken from them.

The young man may die quickly, but the old man cannot live long ; the young man's life by casualty may be abridged, but the old man's, by no physic can be long adjourned ; and therefore, if green years should sometimes think of the grave, the thoughts of old age should continually dwell in the same.

It is a preposterous kind of policy in any wise conceit, to fight against God till our weapons be blunted, our forces consumed, our limbs impotent, and our best time spent, and then, when we fall for faintness, and have fought ourselves almost dead, to presume on his mercy.

It is a strange piece of art, and a very exorbitant course, when the ship is sound, the pilot well, the mariners strong, the gale favourable, and the sea calm, to lie idly at the road, burning so seasonable weather ; and when the ship leaketh, the pilot sick, the mariners faint, the storms boisterous, and

the seas a turmoil of outrageous surges, then to launch forth, hoist up sail, and set out for a long voyage into a far country.

Yet such is the skill of these *evening-repenters*, who, though in the soundness of their health, and perfect use of their reason, they cannot resolve to cut the cables and weigh the anchor that withholds them from God.\*

Nevertheless, they feed themselves with a strong persuasion, that when they are astonied, their wits distracted, the understanding duskied, and the bodies and souls wracked and tormented with the throbs and gripes of a mortal sickness; then forsooth they will begin to think of their weightiest matters, and become sudden saints when they are scarce able to behave themselves like reasonable creatures.

No, if neither the canon, civil, nor the common law will allow that man perisheth in judgment, should make any testament of his temporal substance; how can he that is animated with inward garboils of an unsettled conscience, distrained with the wringing fits of his dying flesh, maimed in all his ability, and circled in on every side

\* The foregoing beautiful similes, are remarkably characteristic of the nautical habits of their great author, whose excellencies have justly intitled him to be called the English *Xenophon*. Certainly, as it was said of that illustrious Athenian, so it may, with equal propriety, of our gallant countryman, "that no man was more able to atchieve great actions, or more capable of recording them."

with many and strange incumbrances, be thought of due discretion to dispose of his chiefest jewel, which is his soul, and to dispatch the whole manage of all eternity, and of the treasures of heaven in so short a spurt?

No, no, they that will loiter in seed-time, and begin to sow when others reap; they that will riot out their health, and begin to cast their accounts when they are scarce able to speak; they that will slumber out the day, and enter their journey when the light doth fail them; let them blame their own folly if they die in debt, and be eternal beggars, and fall headlong into the lap of endless perdition.

SIR WALTER RALEGH.

IT is death alone that can suddenly make man to know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant, makes them cry, complain, and repent, yea, even to hate their fore passed happiness. He takes the account of the rich, and proves him a beggar, a naked beggar which hath interest in nothing, but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein their deformity and rottenness, and they acknowledge it.

O eloquent, just, and mighty death! whom none could advise, thou hast persuaded; what *none hath dared*, thou hast done; and whom all *the world hath flattered*, thou only hast cast out

of the world and despised: thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, "*Hic jacet.*"

SIR WALTER RALEGH.

IT is the greatest glory of a christian to *die daily*, in conquering, by a lively faith and patient hopes of a better life, those partial and quotidian deaths, which kill us, as it were, by piece-meals, and make us over-live our own fates; while we are deprived of health, honour, liberty, power, credit, safety, or estate, and those other comforts of dearest relations, which are as the life of our lives.

KING CHARLES.

BELIEVE it, sickness is not the fittest time, either to learn virtue, or to make our peace with God: it is a time of distemper and discomposedness; those must be learned and practised before sickness comes, or it will be too late, or very difficult to do it after.

SIR MATTHEW HALE.

IT is the most certain known experienced truth

\* I think there will scarcely be found, in the works of any of our prosaic writers, a more beautiful and striking passage than the above apostrophe to Death, with which Sir Walter has closed his *History of the World*.

in the world, that *all men must die*, that the time of that death is uncertain, and yet most certainly it will come, and that within the compass of no long time: though the time of our life might be protracted to its longest period, yet it is ten thousand to one that it will not exceed fourscore years; where one man attains to that age, ten thousand die before it; and this lecture is read unto us by the many casualties and diseases that put a period to the lives of many, in our own experience and observation; by the many warnings and monitions of mortality that every man finds in himself, either by the occurrences of diseases and weaknesses, and especially by the declinations that are apparent in us if we attain to any considerable age; and the weekly bills of mortality in the great city, where weekly there are taken away, ordinarily, three hundred persons. The monuments and graves in every church and church-yard, do not only evince the truth of it, whereof no man of understanding doubts, but do incessantly inculcate the remembrance of it.

And yet it is strange to see, that this great truth, whereof, in the theory, no man doubts, is *little considered* or thought upon by the most of mankind: but notwithstanding all these monitions and remembrances of mortality, the living lay it not to heart, and look upon it as a business that *little concerns* them; as if they were not concerned in this common condition of mankind,

and as if the condition of mortality only concerned them that actually die, or are under the immediate harbingers of it, some desperate or acute diseases; but concerned not them that are at present in health, or not under the stroke of a mortal sickness.

SIR MATTHEW HALE.

A WISE and due consideration of our latter end is neither to render us a sad, melancholy, disconsolate people, nor to render us unfit for the businesses and offices of our life; but to render us more watchful, vigilant, industrious, soberly, cheerful, and thankful to that God, that hath been pleased thus to make our lives serviceable to him, comfortable to us, profitable to others, and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.

IBID.

IT is the greatest imprudence in the world, to defer that business which is necessary to be done, unto such a time when it is very difficult to be done; and it is the greatest prudence in the world, to do that work which must be done, in such a season, wherein it may be easily and safely done. He that lays in this store of remembrance of his Creator, before the *evil day* come, will find it of the greatest use and service to him in that evil day.

IBID.

**REMEMBER** how uncertain and frail a creature man is, even in his seeming strongest age and constitution of health : even then, a pestilential air, some evil humour in his blood, some obstruction, it may be, of a little vein or artery, a little meat ill digested, and a thousand small occurrences, may, upon a sudden, without any considerable warning, plunge a man into a desperate and mortal sickness, and bring a man to the grave.

Remember, therefore, that you make your peace with God, and walk in his fear in the days of health, and that for very many reasons. *First*, you know not whether you may not be overtaken with sudden death, and then it will be impossible for you to begin that work. *Second*, if you have sickness to give you warning of the approach of death, yet you know not whether that sickness may not suddenly take away your senses, memory, or understanding, whereby you may be disabled to make your peace with God, or to exercise any serious thoughts concerning it. *Third*, but if that sickness give you fair warning, and take not away your understanding, yet your own experience cannot choose but let you know that pain, and weakness, and distraction of mind, and impatience, and unquietness, are the common attendants of a sick bed, and render that season at least very difficult then to begin that greatest, and solemnest, and most important business of a man's life. *Fourth*, but, if your sickness be not so sharp, but that it leave you patience and attention of mind for that great

business, how do you know whether your heart shall be inclined to it? Repentance and conversion to God is his gift, though it must be our endeavour, and though the merciful God never refuseth a repenting returning offender, yet how can a man, that all the time of his health hath neglected almighty God, refused his invitation, and served his lusts and his sins, expect reasonably that God, in the time of sickness, when man can serve his sins no longer, will give him the grace of repentance. Whatever you do, therefore, be sure to make your peace with God, and keep it in the days of your health.

SIR MATTHEW HALE.

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## DOMESTIC ŒCONOMY.

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Spare not nor spend too much, be this thy care,  
Spare but to spend, and only spend to spare ;  
Who spends too much, may want, and so complain :  
But he spends best, that spares to spend again.

RANDOLPH.

CERTAINLY, if a man will keep of even hand, his ordinary expenses ought to be but to the half of his receipts, and if he think to wax rich, but to the third part.



It is no baseness for the greatest to descend and look into their own estate. Some forbear it, not upon negligence alone, but doubting to bring themselves into melancholy, in respect they shall find it broken. But wounds cannot be cured without searching. He that cannot look into his own estate at all, hath need both choose well those whom he employeth, and change them often; for new are more timorous and less subtil. He that can look into his estate but seldom, it becometh him to turn all to certainties. A man had need, if he be plentiful in some kind of expense, to be as saving again in some other: as, if he be plentiful in diet, to be saving in apparel; if he be plentiful in the hall, to be saving in the stable, and the like; for he that is plentiful in expenses of all kinds, will hardly be preserved from decay.

LORD BACON.

AMONGST all other things of the world, take care of thy estate, which thou shalt ever preserve if thou observe three things. *First*, that thou know what thou hast, what every thing is worth that thou hast, and to see that thou art not wasted by thy servants and officers. The *Second* is, that thou never spend any thing before thou have it; for borrowing is the canker and death of every man's estate. The *Third* is, that thou suffer not thyself to be wounded for other men's faults, and scourged for other men's offences; which is, the surety for another, for thyself mil-

lions of men have been beggared and destroyed, paying the reckoning of other men's riot, and the charge of other men's folly and prodigality: if thou smart, smart for thine own sins, and above all things, be not made an ass to carry the burdens of other men.

If any friend desire thee to be his surety, give him a part of what thou hast to spare; if he press thee farther, he is not thy friend at all, for friendship rather chooseth harm to itself, than offereth it. If thou be bound for a stranger, thou art a fool; if for a merchant, thou puttest thy estate to learn to swim; if for a churchman, he hath no inheritance; if for a lawyer, he will find an evasion by a syllable or word to abuse thee;\* if for a poor man, thou must pay it thyself; if for a rich man, it need not; therefore, from suretyship, as from a manslayer or enchanter, bless thyself; for the best profit and return will be this, that if thou force him for whom thou art bound, to pay it himself, he will become thy

\* Sir Walter had woeful experience of the truth of this observation, in the case of the Sherborne estate, granted to him by Queen Elizabeth, which, to gratify the base designs of her unworthy successor, was, through the omission of a single word in the conveyance thereof, which our illustrious knight had made to his son, wrested entirely from his family, and conferred upon the King's Scotch favourite, Car, afterwards created Earl of Somerset. It may not be improper to remark, that this *honourable* transaction was brought about by means of an information exhibited in the Court of Exchequer, by an Attorney-General.

enemy, if thou use to pay it thyself, thou wilt be a beggar.

SIR WALTER RALEGH.

WHAT virtue soever thou hast, be it never so manifold, if thou be poor withal, thou and thy qualities shall be despised: besides, poverty is oft times sent as a curse of God, it is a shame amongst men, an imprisonment of the mind, a vexation of every worthy spirit: thou shalt neither help thyself nor others, thou shalt drown thee in all thy virtues, having no means to shew them, thou shalt be a burthen and an eye-sore to thy friends; every man will fear thy company, thou shalt be driven basely to beg and depend on others, to flatter unworthy men, to make dishonest shifts, and, to conclude, poverty provokes a man to do infamous and detested deeds.\* Let no vanity, therefore, or persuasion, draw thee to that worst of worldly miseries.

\* Human experience obliges us to subscribe to these observations in their fullest extent. They contain a lamentable truth, which ought to be engraven in the minds of all who possess a necessary competence in life, to induce them to avoid the extravagant and dissipated habits of the times, to cherish and preserve the good things with which God has blessed them, and thereby to avoid the temptations and dangers to which men in reduced circumstances are generally exposed. We have a remarkable example of this fact, in the case of the unfortunate Dr. Dodd, who, by gay and expensive courses, unbecoming his situation in life, became involved in difficulties, which led to the commission of an act of felony, for which he suffered a most disgraceful and untimely end.

If thou be rich, it will give thee pleasure in health, comfort in sickness, keep thy mind and body free, save thee from many perils, relieve thee in thy elder years, relieve the poor and thy honest friends, and give means to thy posterity to live and defend themselves and thine own fame. Whereas, it is said in the proverbs, "*That he shall be sore vexed that is surety for a stranger, and he that hateth suretyship is sure.*" It is further said, "*The poor is hated even of his own neighbour, but the rich hath many friends.*"

SIR WALTER RALEIGH

LET thy servants be such as thou mayest command, and entertain none about thee but yeoman, to whom thou givest wages; for those that will serve thee without thy hire, will cost thee treble as much as those that know thy fare. If thou trust any servant with thy purse, be sure thou take his account ere thou sleep, for if thou put it off, thou wilt then afterwards for tediousness neglect it. (I, myself, have thereby lost more than I am worth) and whatsoever thy servant gaineth thereby, he will never thank thee, but laugh thy simplicity to scorn; and, besides, 'tis the way to make thy servants thieves, which else would be honest.

Idem.

VENTURE not thy estate with any of those great ones that shall attempt unlawful things, for

such men labour for themselves and not for thee, thou shalt be sure to part with them in the danger, but not in the honour; and to venture a sure estate in present, in hopes of a better in future, is mere madness. Great men forget such as have done them service, when they have obtained what they would, and will rather hate thee for saying thou hast been a mean of their advancement, than acknowledge it.

I could give thee a thousand examples, and I, myself, know it, and have tasted it in all the course of my life; when thou shalt read and observe the stories of all nations, thou shalt find innumerable examples of the like. Let thy love, therefore, be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others; for the fancies of men change, and he that loves to-day, hateth to-morrow; but let reason be thy school-mistress, which shall ever guide thee aright.

SIR WALTER RALEGH.

IN all your expenses, consider beforehand, Can I not be well enough without this that I am about to buy? Is there an absolute necessity of it? Can I not forbear till I am in a better condition to compass it? If I buy or borrow, can I pay? and when? and am I sure? Will this expense hold out? How shall I bring about the next quarter, or the next year? If young men would but have the patience to consider and ask themselves ques-

tions of the like nature, it would make them considerate in their expenses, and provident for the future.

SIR MATTHEW HALE.

THE vanity of young men, in loving fine clothes and new fashions, and valuing themselves by them, is one of the most childish pieces of folly that can be, and the occasion of great profuseness and undoing of young men. Avoid curiosity and too much expensiveness in your apparel: let your apparel be comely, plain, decent, cleanly, not curious, or costly; it is the sign of a weak head-piece, to be sick for every new fashion, or to think himself the better in it, or the worse without it.

IBID.

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## DUELS.

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Honour in the breech is lodg'd,  
As wise philosophers have judg'd;  
Because a kick in that part, more  
Hurts honour than deep wounds before.

HUDIBRAS.

SUCH combats have been very ancient, and perhaps more ancient than any other kind of fight. We read of many, performed before the war of

*Troy*, by *Theseus*, *Hercules*, *Pollux*, and others; as also of two at the war of *Troy*, the one between *Paris* and *Menelaus*, the other between *Hector* and *Ajax*. Neither want there examples of them among the *Hebrews*, whereof that between *David* and *Goliath*; and others performed by some of *David's* worthies, against those that challenged them, are greatly celebrated. In *England*, there was a great combat fought, between *Edmund Ironside* and *Canutus the Dane*, for no less than the kingdom. The use of them was very frequent in the *Saxon* times, almost upon every occasion, great or small. In the reign of *Edward III.* who sustained the part of *Mountfort* against the *Earl of Blois*, contending for the Duchy of *Britaine*, there was a fight for honour of the nations, between thirty of the *Britains* and thirty *English*; two of which *English* were *Calverly*, a brave captain, and that *Sir Robert Knolles*, who afterwards became a renowned commander in the *French* wars, and did highly honour his blood, whereof the Lord *Knolles* is descended. It were infinite to reckon the examples of the like, found in *English*, *French*, and *Italian* histories. Most of them have been combats of bravery, and of *gaieté de cœur*, as the *French* term it, for honour of several nations, for love of mistresses, or whatsoever else gave occasion unto men desirous to set out themselves.

After such time as *Francis*, the *French* king, upon some dispute about breach of faith, had

sent the *LIE* unto the Emperor *Charles V.* thereby to draw him to a personal combat; every petty companion in *France*, in imitation of their master, made the giving of the *LIE*, mortality itself; holding it a matter of no small glory to have it said, that the meanest gentleman in *France* would not put up with what the great Emperor *Charles V.* had patiently endured. From this beginning is derived a challenge of combat, grounded upon none of those occasions that were known to the ancients. So that in these days, wherein every man takes upon himself a kingly liberty, to offer, accept, and appoint personal combats, the giving only of the *LIE*, which ought to be the negation only in accusations for life, is become the most fruitful root of deadly quarrels. This is held a word so terrible, and a wrong so unpardonable, as will admit no other recompense than the blood of him that gives it. Thus the fashion, taken up in haste by the *French* gentlemen, after the pattern of their king, is grown to be a custom, whence we have derived a kind of art and philosophy of quarrel; with certain grounds and rules, from whence the points of honour and the dependencies thereof are deduced.

But let us examine indifferently the offence of this terrible word, the *LIE*, with their conditions, who are commonly of all other the most tender in receiving it. I say, that the most of these, who present death at the points of their swords to all that give it them, use nothing so much in their



conversation and course of life, as to speak and swear falsely. Yea, it is thereby that they shift and shuffle in the world, and abuse it. For how few are there among them, which, having assumed and sworn to pay the monies, and other things they borrow, do not break their word and promise, as often as they engage it? Nay, how few are there among them, that are not *liars by record*, by being sued in some court or other of justice, upon breach of word or bond? For he which hath promised that he will pay money by a day; or promised any thing else wherein he faileth, hath directly lied to him to whom the promise hath been made. Nay, what is the profession of love that men make now-a-days? What is the vowing of their service and all they have, used in their ordinary compliments, and (in effect) to every man whom they bid but good morrow, or salute, other than a courteous and court-like kind of lying?

But now for the LIE itself, as it is made the subject of all our deadly quarrels in effect; to it

\* These observations are truly applicable, in the present day, to many of our *sprigs of fashion*, and would-be men of consequence, who, though possessing no visible means of subsistence, and over head and ears in debt with their tailors and washerwomen, affect to possess the highest sense of *honour*, and would cut the throat of any one who should dare to call their character in question. The honour of these gentry may well be suspected to have its seat according to our motto, in the most dishonourable part, and perhaps a good kicking, which most of them at times experience, is the best thing that can be applied to rouse the dormant principle into action.

I say, that whosoever gives another man the *Lie*, when it is manifest that he hath lied, doth him no wrong at all; neither ought it to be more heinously taken, than to tell him that he hath broken any promise which he hath otherwise made. For he that promiseth any thing, tells him to whom he hath promised, that he will perform it; and in not performing it, he hath made himself a *liar*. On the other side, he that gives any man the *lie*, when himself knows that he to whom it is given hath not lied, doth therein give the *lie* directly to himself. And what cause have I, if I say that the sun shines, when it doth shine, and that another fellow tells me I lie, for it's midnight; to prosecute such an one to death, for making himself a foolish ruffian and a liar, in his own knowledge? For he that gives the lie in any other dispute, than in defence of his loyalty or life, gives it impertinently and ruffian-like. I will not deny, but it is an extreme rudeness to tax any man in public, with an untruth: (if it be not pernicious and to his prejudice against whom the untruth is uttered) but all that is rude ought not to be civilized with death. That were more to admire and imitate a *French* custom; and a wicked one, than to admire and follow the counsel of God.

But you will say, that these discourses savour of cowardice. It is true, if you call it cowardice, to fear God, or hell; whereas, he that is truly wise, and truly valiant, knows that there is nothing

else to be feared. For, against an enemy's sword, we shall find ten thousand seven-penny men (waged at that price in the wars) that fear it as little, and perchance less, than any profest swordman in the world. *Diligentissima in tutela sui fortitudo*: Fortitude is a diligent preserver of itself. It is, saith *Aristotle*, a mediocrity between doubting and daring. *Sicut non martyrem poena; sic nec fortem pugna; sed causa*: As it is not the punishment that makes the martyr, so it is not fighting that declares a valiant man; but fighting in a good cause. In which, whosoever shall resolvedly end his life, resolvedly in respect to the cause; to wit, in defence of his prince, religion, or country; as he may be justly numbered among the martyrs of God; so may those that die with malicious hearts, in private combats, be called the martyrs of the devil. Neither do we indeed take our own revenge, or punish the injuries offered to us, by the death of the injurious; for the true conquest of revenge is to give him, of whom we would be revenged, cause to repent him, and not to lay the repentance of another man's death on our own consciences; *animasq in vulnere ponere*; and to drown our souls in the wounds and blood of our enemies.

SIR WALTER RALEGH.

YOU will ask me, if I condemn in generous and noble spirits, the defence of their honours, being prest with injuries? I say, that I do not, if

the injuries be violent: for the law of nature, which is a branch of the eternal law, and the laws of all christian kings and states, do favour him that is assailed, in the slaughter of the assailant. You will secondly ask me, whether a nobleman, or a gentleman, being challenged by *cartel*, by one of like quality, be not bound, in point of honour, to satisfy the challenger in private combat? I answer, that he is not; because (omitting the greatest, which is the point of religion) the point of the law is directly contrary and opposite to that which they call the point of honour; the law, which hath dominion over it, which can judge it, which can destroy it; except you will style those acts honourable, where the hangman gives the garland. For, seeing the laws of this land have appointed the hangman to second the conqueror, and the laws of God appointed the *devil* to second the conquered, dying in malice; I say that he is both base, and a fool, that accepts of any *cartel* so accompanied.

It may further be demanded, how our noblemen and gentlemen shall be repaired in honour, where an enemy taking the start, either in words or blows, shall lay on them an infamy insufferable? I say, that a Marshal's Court will easily give satisfaction in both. And if we hold it no disgrace to submit ourselves for the recovery of our debts, goods, and lands, and for all things else, by which the lives of ourselves, our wives, and children are sustained, to the judges of the law, because it

may be felony to take by violence, even that which is our own; why should we not submit ourselves to the judges of honour, in cases of honour; because, to recover our reputation by strong hand, may be murder? But yet again it may be objected, that the loss of honour ought to be more fearful unto us, than either the loss of our goods, of our lands, or of our lives; and I say so too: but what is this honour, I mean honour indeed, and that which ought to be so dear unto us, other than a kind of history, or fame, following actions of virtue, actions accompanied with difficulty or danger, and undertaken for the public good? In these, he that is employed and trusted, if he fail in the performance, either through cowardice, or any other base affection, it is true that he loseth his honour; but the acting of a private combat, for a private respect, and most commonly a frivolous one, is not an action of virtue; because it is contrary to the law of God, and of all christian kings, neither is it difficult, because even and equal, in persons and arms, neither for a public good, but tending to the contrary, because the loss or mutilation of an able man, is also a loss to the commonweal.

SIR WALTER RALEIGH.

## EDUCATION.

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THE good or ill bringing up of children, doth as much serve to the good or ill service of God, our prince, and our whole country, as any one thing doth beside.

A child by three things is brought to excellency: by aptness, desire, and fear. Aptness maketh him pliable like wax, to be formed and fashioned even as a man would have him: desire, to be as good or better than his fellows; and fear of him whom he is under, will cause him to take great labour and pain, with diligent heed in learning any thing; whereof proceedeth at the last, excellency and perfectness.

Though a child have all the gifts of nature at wish, and perfection of memory at will, yet, if he have not a special love to learning, he shall never attain to much learning. And therefore *Isocrates*, one of the noblest schoolmasters that is in memory of learning, who taught kings and princes, as *Halicarnassus* writeth, and out of whose school, as *Tully* saith, came forth more noble captains, more wise counsellors, than did out of *Epeus's* horse, at Troy: this *Isocrates*, I say, did cause to be written at the entry of his school, in golden letters, this golden sentence, *ταῦτ' ἐς φιλομαθίης, τὸν πολυμάθης*, which, excellently said in Greek, is

thus rudely in English: "If thou lovest learning, thou shalt attain to much learning."

This lewd and learned, by common experience, know to be most true: we remember nothing so well when we be old, as those things which we learned when we were young, and this is not strange, but common in all nature's works. Every man sees new wax is best for painting, new clay fittest for working, new shorn wool aptest for soon and surest dying, new fresh flesh for good and durable salting; and this similitude is not rude nor borrowed of the larder-house, but out of his school-house, of whom the wisest of England need not be ashamed to learn.

ROGER ASCHAM.

FOR very grief of heart, I will not apply the similitude, but hereby is plainly seen, how learning is robbed of her best wits; first, by the great beating, and after by the ill choosing of scholars to go to the Universities: whereof cometh partly that lewd and spiteful proverb, sounding to the great hurt of learning and shame of learned men, that "*the greatest clerks be not the wisest men.*"

A child that is still, silent, constant, and somewhat hard of wit, is either never chosen by the father to be made a scholar, or else when he cometh to the school, he is small regarded, little looked unto; he lacketh teaching, he lacketh encouraging, he lacketh all things, only he never lacketh beating, nor any word that may move him

to hate learning, nor any deed that may drive him from learning to any other kind of living. And then this sad-natured and hard-witted child is beaten from his book, and becometh after, either student of the common law, or page in the court, or serving man, or bound 'prentice to a merchant, or to some handicraft, he proveth in the end, wiser, happier, and many times, honeste too, than many of these quick wits do by their learning.

ROGER ASCHAM.

THIS I know, not only by reading of books in my study, but also by experience of life abroad in the world, that those which be commonly the wisest, the best learned, and best men also when they be old, were never commonly the quickest of wit, when they were young. The causes why, amongst other, which be many, that move me thus to think, be these few, which I will reckon: Quick wits commonly be apt to take, unapt to keep, soon hot and desirous of this and that, as soon cold and weary of the same again; more quick to enter speedily than able to pierce far, even like over-sharp tools, whose edges be very soon turned. Such wits delight themselves in easy and pleasant studies, and never pass far forward in high and hard sciences; and therefore the quickest wits commonly may prove the best poets, but not the wisest orators; ready



of tongue to speak boldly, but not deep of judgment, either for good counsel or wise writing.

ROGER ASCHAM.

IT is pity, that commonly more care is had, yea, and that amongst very wise men, to find out rather a cunning man for their horse than a cunning man for their children. They say nay, in word, but they do so in deed; for, to the one they will gladly give a stipend of 200 crowns by year, and loth to offer to the other 200 shillings. God that sitteth in heaven, laugheth their choice to scorn, for he suffereth them to have tame and well-ordered horse, but wild and unfortunate children, and therefore, in the end, they find more pleasure in their horse, than comfort in their children.

Idem.

IF a father have four sons, three fair and well-formed, both mind and body, the fourth wretched, lame, and deformed, his choice shall be to put the worst to learning, as one good enough to become a scholar. I have spent the most part of my life in the University, and therefore I can bear good witness, that many fathers commonly do this, whereof I have heard many wise, learned, and as good men as ever I knew, make great and oft complaint. A good horseman will choose no such colt, neither for his own nor yet for his *master's saddle*.

Idem.

Some will say, that children of nature love pastime, and mislike learning; because, in their kind, the one is easy and pleasant, the other hard and wearisome, which is an opinion not so true as some men ween, for the matter lieth not so much in the disposition of them that be young, as in the order and manner of bringing up by them that be old, nor yet in the difference of learning and pastime; for, beat a child if he *dance* not well, and cherish him though he *learn* not well, ye shall have him unwilling to go to dance, and glad to go to his book. Knock him always when he draweth his shaft ill, and favour him again, though he fault at his book; ye shall have him very loth to be in the field, and very willing to be in the school. Yea, I say, more, and not of myself, but by the judgment of those from whom few wise men will gladly dissent, that if ever the nature of man be given at any time more than other to receive goodness, it is in innocency of young years, before that experience of evil have taken root in him; for the pure clean wit of a sweet young babe is like the newest wax, most able to receive the best and fairest printing, and like a new bright silver dish never occupied, to receive and keep cleane any good thing that is put into it.

Fond schoolmasters, by fear, do beat into their scholars the hatred of learning, and wise riders, by gentle allurements, do breed up in them the *love of riding*: they find fear and bondage in

schools, they feel liberty and freedom in stables, which causeth them utterly to abhor the one, and most gladly to haunt the other.\*

ROGER ASCHAN.

\* We have sufficient experience of the great lack of discipline in the education of youth at the present day, in contemplating the manners of the generality of our young men, more especially those who are born to affluence and independence. No sooner are they freed from the trammels of the boarding-school or the public seminary, than they launch out into the excess of foppery, frivolity, and every unworthy pursuit; their mornings (if the preceding night's debauch does not consign them to the arms of Somnus until the meridian hour) are devoted to the company of blackguard ostlers and bruisers; their afternoons to those idle haunts, designated *fashionable lounges*, and promenades; their evenings to the theatre, or gaming-table; and the general run of their discourse is upon horses and harlots, boxing and blasphemy. Well does Cowper, after his finely drawn portrait of "Old Discipline" (which, by the bye, exhibits a very lively picture of the honest schoolmaster, from whose works the above extracts are made) describe the evil consequences resulting from an abandonment of that system of wholesome and necessary restraint, formerly observed in our schools and universities.

" A dissolution of all bonds ensued ;  
 The curbs invented for the mulish mouth  
 Of headstrong youth, were broken ; bars and bolts  
 Grew rusty by disuse ; and massy gates  
 Forgot their office, opening with a touch ;  
 Till gowns, at length, are found mere masquerade,  
 The tassell'd cap, and the spruce band a jest,  
 A mockery of the world ! What need of these  
 For gamesters, jockeys, brothellers impure,  
 Spendthrifts, and booted sportsmen, oftener seen  
 With belted waist, and pointers at their heels,  
 Than in the bounds of duty ? What was learn'd,  
 If aught was learn'd in childhood, is forgot ;  
 And such expense, as pinches parents blue,  
 And mortifies the liberal hand of love,

IF your scholar do miss sometimes, chide not hastily; for that shall both dull his wit and discourage his diligence; but monish him gently, which shall make him both willing to amend and glad to go forward, in love and hope of learning.

ROGER ASCHAM.

IF the child miss, either in forgetting a word, or in changing a good with a worse, or misordering the sentence, I would not have the master, either frown or chide with him, if the child have done his diligence, and used no truantship therein. For I know, by good experience, that

Is squander'd in pursuit of idle sports  
And vicious pleasures; buys the boy a name,  
That sits a stigma on his father's house,  
And cleaves through life inseparably close  
To him that wears it. What can after games  
Of riper joys, and commerce with the world,  
The lewd vain world, that must receive him soon,  
Add to such ~~exercises~~ <sup>acquirements</sup>, thus acquire'd,  
Where science and where virtue are profess'd?  
They may confirm his habits, rivet fast  
His folly; but to spoil him is a task  
That bids defiance to the united powers  
Of fashion, dissipation, taverns, stews.  
Now blame we most, the nurseries or the nurse?  
The children crook'd, and twisted, and deform'd  
Through want of care; or her, whose winking eye  
And slumbering obscurancy mars the brood?  
The nurse, no doubt. Regardless of her charge,  
She needs herself correction; needs to learn,  
That it is dangerous sporting with the world,  
With things so sacred as a nation's trust,  
The nurture of her youth, her dearest pledge.

a child shall take more profit of two faults gently warned of, than of four things rightly hit.

ROGER ASCHAM.

**THERE** are none in the world so wickedly inclined, but that a religious instruction and bringing up, may fashion anew and reform them; nor any so well disposed whom (the reins being let loose) the continual fellowship and familiarity, and the examples of dissolute men may not corrupt and deform. Vessels will ever retain a savour of their first liquor, it being equally difficult to cleanse the mind once corrupted, or to extinguish the sweet savour of virtue first received when the mind was yet tender, open, and easily seasoned.

SIR WALTER RALEGH.

**A MIND** well-trained and long exercised in virtue, doth not easily change any course it once undertakes, but upon well-grounded and well-weighed causes; for, being witness to itself of its own inward good, it finds nothing without it of so high a price for which it should be altered.

SIR PHILIP SIDNEY.

## ENGLISH VALOUR.

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METHINKS it were not amiss for an Englishman to give such a sentence between the *Macedonians* and *Romans*, as the *Romans* once did (being chosen arbitrators) between the *Ardeates* and *Aricini*, that strove about a piece of land, saying, that it belonged unto neither of them, but unto the *Romans* themselves.

If therefore it be demanded, whether the *Macedonian* or the *Roman* were the best warrior? I will answer, *The Englishman*; for it will soon appear to any that shall examine the noble acts of our nation in war, that they were performed by no advantage of weapon; against no savage or unmanly people; the enemy being far superior unto us in numbers, and all needful provisions, yea, as well trained as we, or commonly better, in the exercise of war.

In what sort *Philip* won his dominions in *Greece*; what manner of men the *Persians* and *Indians* were, whom *Alexander* vanquished; as likewise of what force the *Macedonian* phalanx was, and how well appointed against such arms as it commonly encountered; any man that hath taken pains to read the story of them, doth sufficiently understand. Yet was this phalanx never, or very seldom, able to stand against the

*Roman* armies, which were embattled in so excellent a form, as, I know not, whether any nation besides them have used, either before or since. The *Roman* weapons likewise, both offensive and defensive, were of greater use than those with which any other nation hath served, before the fiery instruments of *Gunpowder* were known. As for the enemies with which *Rome* had to do, we find that they which did over-match her in numbers, were as far over-matched by her in weapons; and that they of whom she had little advantage in arms, had as little advantage of her in multitude. This also (as *Plutarch* well observeth) was a part of her happiness, that she was never over-laid with two great wars at once.

It is not my purpose to disgrace the *Roman* valour, which was very noble; or to blemish the reputation of so many famous victors; but am not so idle. This I say, that among all their wars I find not any wherein their valour hath appeared comparable to the *English*. If my judgment seem over-partial, our wars in *France* may help to make it good.

First, therefore, it is well known that *Rome*; or perhaps all the world besides, had never any so brave a commander in war, as *Julius Caesar*, and that no *Roman* army was comparable unto that which served under the same *Caesar*. Likewise, it is apparent, that this gallant army, which had given fair proof of the *Roman* courage, in good performance of the *Helvetian* war, when it first

entered into *Gaul*, was nevertheless utterly disheartened when *Cæsar* led it against the *Germans*. So that we may justly impute all that was extraordinary in the valour of *Cæsar's* men, to their long exercise under so good a leader, in so great a war. Now let us in general compare with the deeds done by these best of *Roman* soldiers in their principal service, the things performed in the same country by our common *English* soldier; levied in haste from following the cart, or sitting on the shop stall; so shall we see the difference. Herein will we deal fairly, and believe *Cæsar*, in relating the acts of the *Romans*; but will call the *French* historians to witness what actions were performed by the *English*.

In *Cæsar's* time, *France* was inhabited by the *Gauls*, a stout people, but inferior to the *French*, by whom they were subdued, even when the *Romans* gave them assistance. The country of *Gaul* was rent in sunder (as *Cæsar* witnesseth) into many lordships, some of which were governed by petty kings, others by the multitude; none ordered in such sort as might make it applicable to the nearest neighbour. The factions were many and violent; not only in general through the whole country, but between the petty states, yea, in every city, and almost in every house. What greater advantage could a conqueror desire? Yet there was a greater. *Ariovistus*, with his *Germans*, had over-run the country, and held much part of it in a subjection, little different



from mere slavery: yea, so often had the *Germans* prevailed in war upon the *Gauls*, that the *Gauls* (who had sometimes been the better soldiers) did hold themselves no way equal to those daily invaders.

Had *France* been so prepared unto our *English* kings, *Rome* itself, by this time, and long ere this time, would have been ours. But when King *Edward III.* began war upon *France*, he found the whole country settled in obedience to one mighty king; a king, whose reputation abroad, was no less than his puissance at home; under whose ensign the King of *Bohemia* did serve in person; at whose call the *Genoese*, and other neighbour states, were ready to take up arms: finally, a king, unto whom one prince gave away his dominion for love, another sold away a goodly city and territory for money.

The country lying so open to the *Romans*, and being so well fenced against the *English*, it is note-worthy, not who prevailed most therein (for it were mere vanity to match the *English* purchases with the *Roman* conquest) but whether of the two gave the greater proof of military virtue. *Cæsar* himself doth witness that the *Gauls* complained of their own ignorance in the art of war, and that their own hardiness was over-mastered by the skill of their enemies.

Poor men, they admired the *Roman* forces and engines of battery, raised and planted against their walls, as more than human works; what

greater wonder is it that such a people was beaten by the *Romans*, than that the *Cariäs*, a naked people, but valiant as any under the sky, are commonly put to the worse, by small numbers of *Spaniards*?

What such help, or any other worldly help than the golden metal of their soldiers, had our *English* kings against the *French*? Were not the *French* as well experienced in feats of war? Yea, did they not think themselves therein our superiors; Were they not in arms, in horse, and in all provision, exceedingly beyond us? Let us hear what a *French* writer\* saith of the inequality that was between the *French* and *English*, when their King *John* was ready to give the onset upon the *Black Prince*, at the battle of *Poictiers*. "*John* " had all advantages over *Edward*, both of number, " force, show, country, and conceit (the which is " commonly a consideration of no small importance " in worldly affairs) and withal, the choice of all " his horseman, esteemed then the best in Europe, " with the greatest and wisest captains of his " whole realm." And what could he wish more?

I think it would trouble a *Roman* antiquary to find the like example in their histories; the example, I say, of a king brought prisoner to *Rome*, by an army of 8000, which he had surrounded with 40,000, better appointed, and no less expert warriors. All that have read of *Cressy* and

\* John De Serres.

*Agincourt*, will bear me witness that I do not allege the battle of *Poitiers* for lack of other as good examples of the *English* virtue, the proof whereof hath left many a hundred better marks in all quarters of *France*, than ever did the valour of the *Romans*. If any man impute these victories of ours to the long bow, as carrying farther, piercing more strongly, and quicker of discharge than the *French* cross-bow; my answer is ready; that in all these respects it is also (being drawn with a strong arm) superior to the musquet, yet is the musquet a weapon of more use. The gun and the cross-bow are of like force, when discharged by a boy or woman, as when by a strong man; weakness, or sickness, or a sore finger, makes the long-bow unserviceable. More particularly I say, that it was the custom of our ancestors, 'to shoot, for the most part, *point blank*; and so shall he perceive, that will note the circumstances of almost any one battle. This takes away all objection, for when two armies are within the distance of a butt's length;\* one flight of arrows, or two at the most, can be

\* The English archers made use of a bow about their own height, with an arrow a yard long; and, by Stat. 33. Hen. VIII. persons of the age of twenty-four years were prohibited shooting at any mark of less distance than 220 yards. It appears from a book, published in 1594, intitled "*Ayme for Finsburie Archers*," that the longest distance between the shooting butts used by Toxophilites in former times, was 380 yards. See "*History and Antiquities of Islington*," quarto, page 30.

delivered before they close. Neither is it in general true, that the long-bow reacheth farther, or that it pierceth more strongly than the cross-bow: but this is the rare effect of an extraordinary arm, whereupon can be grounded no common rule.

If any man shall ask, how then it came to pass, that the *English* won so many great battles, having no advantage to help him? I may, with best commendation of modesty, refer him to the *French* historian, who, relating the victory of our men at *Crusent*, where they passed a bridge in face of the enemy, useth these words, “The *English* comes with a conquering bravery, as “he that was accustomed to gain every where, “without any stay, he forceth our guard placed “upon the bridge, to keep the passage.”\* Or, I may cite another place of the same author, where he tells how the *Britains*, being invaded by *Charles VIII.* King of *France*, thought it good policy to apparel 1200 of their own men in *English* coats; hoping that the very sight of the *English* red cross would be enough to terrify the *French*. But I will not stand to borrow from the *French* historians (all of which, excepting *De Serres* and *Paulus Jovius*, report wonders of our nation) the proposition which first *Luther* took to maintain; *That the military virtue of the English, prevailing against all manner of diffi-*

\* *John De Serres.*

culties, ought to be preferred before that of the Romans, which was assisted with all advantages that could be desired. If it be demanded, Why then did not our kings finish the conquest, as *Cæsar* had done? My answer may be, (I hope without offence) That our kings were like the race of *Æacidæ*; of whom the old poet *Ennius* gave this note, *Belli potentes sunt mag'e quam sapienti potentes*. "They were more warlike than politic." Whoso notes their proceedings, may find, that none of them went to work like a conqueror, save only King *Henry V.* the course of whose victories it pleased God to interrupt by his death. But this question is the more easily answered if another be first made: Why did not the *Romans* attempt the conquest of *Gaul* before the time of *Cæsar*? Why not after the *Macedonian* war? Why not after the third *Punic*, or after the *Numantian*? At all these times they had good leisure; and then, especially, had they both leisure and fit opportunity, when, under the conduct of *Marius*, they had newly vanquished the *Cimbri* and *Teutones*, by whom the country of *Gaul* had been piteously wasted. Surely, the words of *Tully* were true, that with other nations, the *Romans* fought for dominion; with the *Gauls* for preservation of their own safety.

Therefore they attempted not the conquest of *Gaul*, until they were lords of all other countries to them known. We, on the other side, held only the one half of our own island, the other half

being inhabited by a nation (unless, perhaps in wealth and numbers of men, somewhat inferior) every way equal to ourselves; a nation anciently and strongly allied to our enemies, the *French*; and in that regard, enemy to us. So that our danger lay both before and behind us, and the greater danger at our backs; where commonly we felt, always we feared a stronger invasion by land, than we could make upon *France*, transporting our forces over sea.

It is usual with men that have pleased themselves in admiring the matters which they find in ancient histories, to hold it a great injury done to their judgment, if any take upon him, by way of comparison, to extol the things of latter ages. But I am well persuaded, that as the divided virtue of this our island, hath given more noble proof of itself, than under so worthy a leader, that *Roman* army could do, which afterwards could win *Rome* and all her empire, making *Cæsar* a monarch; so hereafter, by God's blessing, who hath converted our greatest hindrance into our greatest help, the enemy that shall dare to try our forces, will find cause to wish, that, avoiding us, he had rather encountered as great a puissance as was that of the *Roman* empire.\*

SIR WALTER RALEGH.

\* Let those persons (for such there are, clothed in the English garb) who always feel a self satisfaction in extolling the superior discipline and bravery of the French, examine these judicious remarks of one of the most illu-

## FLATTERY.

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No flattery, boy! an honest man can't live by 't:  
 It is a little sneaking art, which knaves  
 Use to cajole and soften fools withal.  
 If thou hast flattery in thy nature, out with it;  
 Or send it to a court; for there 't will thrive.

OTWAY.

TAKE care thou be not made a fool by flatterers; for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue.

SIR WALTER RALEGH.

BECAUSE all men are apt to flatter themselves, to entertain the addition of other men's praises, is most perilous; do not therefore praise thyself, except thou wilt be counted a vain-glorious fool;

trious worthies of our nation. These gett'ry might, perhaps, with some degree of plausibility, contend that our national prowess is fallen to a very low ebb, compared to the eminence it attained in the days of our Edwards and Henrys, were it not, unfortunately for them, but most glorious for the country; that the victories of Alexandria, Maida, Talavera, Barossa, &c. &c. afford such striking illustrations of the ancient characteristic bravery and intrepidity of the English soldier.

neither take delight in the praises of other men, except thou deserve it, and receive it from such as are worthy and honest, and will withal warn thee of thy faults; for flatterers have never any virtue, they are ever base creeping cowardly persons.

SIR WALTER RALEGH.

A FLATTERER is said to be a beast that biteth smiling. It is said by Isaiah in this manner, "*My people, they that praise thee seduce thee, and disorder the paths of thy feet;*" and David desired God to cut out the tongue of a flatterer. But it is hard to know them from friends; so are they obsequious and full of protestations, for as a wolf resembles a dog, so doth a flatterer a friend. A flatterer is compared to an ape, who, because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, doth therefore yet play tricks and provoke laughter.

IBID.

TRUE it is, that flatterers are a kind of vermin, which poison all the princes of the world, and yet they prosper better than the worthiest and valiantest men do, and I wonder not at it, for it is a world, and our Saviour Jesus Christ hath told us, that the world will love her own.

IBID.



THE evidence of different education, Holy Writ affords us in the contemplation of *David* and *Rehoboam*; the one prepared by many afflictions for a flourishing kingdom, the other softened by the unparalleled prosperity of Solomon's court, and so corrupted, to the great diminution both for peace, honour, and kingdom, by those *flatteries*, which are as inseparable from prosperous princes, as flies are from fruit in summer; whom *adversity*, like cold weather, drives away.

KING CHARLES.

GREAT lords, by reason of their flatterers, are the first that know their own virtues, and the last that know their own vices.

SELDEN.

IF a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thousand to one, either he hath deceived and abused you, or means to do so. Remember the fable of the fox, commending the singing of the crow, when she had somewhat in her mouth that the fox liked.

SIR MATTHEW HALE.

Gross flattery can by fools alone be borne,  
For it implies at once, design and scorn,  
Well-manag'd praise, may still expect success,  
Praise shews esteem, whene'er it shews address:  
But only fools, gross flattery can brook,  
They love the bait, and can't suspect the hook.

## FRIENDSHIP.

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Thick waters shew no images of things:

Friends are each other's mirrors, and should be  
Clearer than crystal, or the mountain springs,

And free from clouds, design, and flattery:

For vulgar souls no part of friendship share:

Poets and friends are born to what they are.

Friends should observe and chide each other's faults;

To be severe then, is most just and kind:

Nothing can 'scape their search who know the thoughts;

This they should give and take with equal mind.

For Friendship, when this freedom is deny'd,

Is like a painter when his hands are tied.

CATH. PHILLIPS.

**THERE** is nothing more becoming any wise man, than to make choice of friends, for by them thou shalt be judged what thou art. Let them therefore be wise and virtuous, and none of those that follow thee for gain; but make election rather of thy betters than thy inferiors, shunning always such as are poor and needy: for if thou givest twenty gifts, and refuse to do the like but once, all that thou hast done will be lost, and such men will become thy mortal enemies. Such therefore, as are thy inferiors, will follow thee but to eat thee out, and when thou leavest to feed them, they will hate thee.

SIR WALTER RALEGH.

IF thy friends be of better quality than thyself, thou mayest be sure of two things; the *First*, that they will be more careful to keep thy counsel, because they have more to lose than thou hast. The *Second*, they will esteem thee for thyself, and not for that which thou dost possess. But, if thou be subject to any great vanity or ill, then therein trust no man, for every man's folly ought to be his greatest secret.

SIR WALTER RALEGH.

TAKE special care that thou never trust any friend or servant with any matter that may endanger thine estate; for so shalt thou make thyself a bond-slave to him that thou trustest, and leave thyself always to his mercy. And be sure of this, thou shalt never find a friend in thy young years, whose conditions and qualities will please thee after thou comest to more discretion and judgment, and then all thou givest is lost, and all wherein thou shalt trust such an one will be discovered.

IBID.

THOU mayest be sure, that he that will in private tell thee thy faults, is thy friend, for he adventures thy mislike, and doth hazard thy hatred, for there are few men that can endure it, every man, for the most part, delighting in self-

praise, which is one of the most universal fluffies which bewitcheth mankind.

SIR WALTER RALEIGH.

THERE is little friendship in the world, and least of all, between equals, which are wont to be magnified. That that is, is between superior and inferior, whose fortunes may comprehend the one the other.

LORD BACON.

TO take advice of some few friends, is ever honourable, for lookers-on many times see more than gamesters, and the vale best discovereth the hill.

IBID.

THE principal fruit of friendship, is the ease and discharge of the fulness and swellings of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body, and it is not much otherwise in the mind. You may take *sarza* to open the liver; *steel* to open the spleen; *flower of sulphur* for the lungs; *castoreum* for the brain; but no receipt openeth the heart but a true *friend*, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart, to oppress it, in a kind of civil shrift or confession.

THE parable of Pythagoras is dark but true, *Cor ne edito*; "*Eat not the heart.*" Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto, are cannibals of their own hearts. Communicating of a man's self to his friend, works two contrary effects, for it redoubleth joys, and cutteth griefs in halves. For there is no man that imparteth his joys to his friend, but he joyeth the more, and no man that imparteth his griefs to his friend, but he grieveth the less.

Lord Bacon.

THE calling of a man's self to a strict account, is a medicine sometimes too piercing and corrosive. Reading good books of morality, is a little flat and dead; observing our faults in other's, is sometimes unproper for our case: but the best receipt (best I say to work, and best to take) is the admonition of a friend.

IBID.

THE best way to represent to life the manifold use of friendship, is to cast and see how many things there are which a man cannot do himself, and then it will appear that it was a sparing speech of the ancients, to say, that *a friend is another HIMSELF*; for, that a friend is far more than himself. Men have their time, and die many times in desire of some things which they principally take to heart, the bestowing of a child, the

finishing of a work, or the like. If a man have a true friend, he may rest almost secure, that the care of those things will continue after him, so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy, for he may exercise them by his friend.

LORD BACON.

HOW many things there are which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them. A man cannot sometimes brook to supplicate or beg, and a number of the like; but all these things are graceful in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations which he cannot put off: a man cannot speak to his son but as a father, to his wife but as a husband, to his enemy but upon terms; whereas, a *friend* may speak as the case requires, and not as it sorteth with the person.

IBID.

BUT little do men perceive what solitude is, and how far it extendeth, for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little, *Magna civitas, magna solitudo*; because, in a great town,

friends are scattered, so that there is not that fellowship, for the most part, which is in less neighbourhoods. But we may go farther, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which, the world is but a wilderness; and even in this sense also, of solitude, whosoever, in the frame of his nature and affections, is unfit for *friendship*, he taketh it of the beast, and not from humanity.

LORD BACON.

OLD friends are best. King James used to call for his old shoes; they were easiest to his feet.

SELDEN.

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## GOVERNMENT.

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When empire in its childhood first appears,  
 A watchful fate o'ersees its tender years,  
 Till, grown more strong, it thrusts and stretches out,  
 And elbows all the kingdoms round about:  
 The place thus made, for its first breathing free,  
 It moves again for ease and luxury:  
 Till, swelling by degrees, it has possess'd  
 The greater space, and now crowds up the rest.  
 When from behind, there starts some petty state,  
 And pushes on its now unwieldy fate:  
 Then down the precipice of time it goes,  
 And sinks in minutes, which in ages rose.

DRYDEN.

A MAN must first govern himself, ere he be fit to govern a family, and his family, ere he be fit to bear the government in the commonwealth.

SIR WALTER RALEGH.

A GOOD form of government sufficeth by itself, to retain the people, not only without assistance of a laborious wit, but even against all devices of the greatest and shrewdest politicians: every sheriff and constable being sooner able to arm the multitude in the king's behalf, than any over-weening rebel, how mighty soever, can, against him.

IBID.

AS plenty and peace are the parents of idle security, so is security as fruitful in begetting and bringing forth both danger and subversion, of which, all estates in the world have tasted, by interchange of times.

IBID.

THE best governments are always subject to be like the fairest crystals, where every icicle, or grain is seen, which, in a fouler stone, is never perceived.

LORD BACON.

THE answer of Apollonius to Vespasian, is full of excellent instruction. Vespasian asked him *what was Nero's overthrow?* He answered, *Nero*



could touch and tune the harp well, but in government, sometimes he used to wind the pins too high, sometimes to let them down too low; and certain it is, that nothing destroyeth authority so much, as the unequal and untimely interchange of power pressed too far, and relaxed too much.

LORD BACON.

IN the youth of a state, arms do flourish; in the middle age of a state, learning; and then, both of them together for a time: in the declining age of a state, mechanical arts and merchandize.

IBID.

THE greatness of an estate, in bulk and territory, doth fall under measure; and the greatness of finances and revenue under computation. The population may appear by musters, and the number and greatness of cities and towns, by cards and maps; but yet there is not any thing amongst civil affairs, more subject to error, than the right valuation and true judgment concerning the power and forces of an estate.

Walled towns, stored arsenals and armories, goodly races of horses, chariots of war, elephants, ordnance, artillery, and the like, all this is but a sheep in a lion's skin, except the breed and disposition of the people be stout and warlike. Nay, number (itself) in armies importeth not much, where the people is of weak courage; for,

as Virgil saith, " It never troubleth the wolf, how  
 " many the sheep be."

Many are the examples of the great odds between number and courage : so that a man may truly make a judgment, that the principal point of greatness, in any state, is to have a race of military men. Neither is money the sinews of war (as it is trivially said) where the sinews of men's arms, in base and effeminate people are failing ; for Solon said well to Croesus (when in ostentation he shewed him his gold) " Sir, if any  
 " other come, that hath better iron than you, he  
 " will be master of all this gold." Therefore, let any prince or state think soberly of his forces, except his militia of natives be of good and valiant soldiers ; and let princes, on the other side, that have subjects of martial disposition, know their own strength, unless they be otherwise wanting unto themselves. As for mercenary forces (which is the help in this case) all examples shew, that whatsoever estate or prince doth rest upon them, he may spread his feathers for a time, but he will mew them soon after.

LORD BACON.

LET states that aim at greatness, take heed how their nobility and gentlemen do multiply too fast : for that maketh the common subject grow to be a peasant and base swain, driven out of heart, and, in effect, but a gentleman's labourer. *Even as you may see in coppice woods ; if you*

leave your staddles too thick, you shall never have clean underwood, but shrubs and bushes. So in countries; if the gentlemen be too many, the commons will be base; and you will bring it to that, that not the hundredth poll will be fit for an helmet,\* especially as to the infantry, which is the nerve of an army; and so there will be great population and little strength.

Herein the device of King Henry VII. was profound and admirable;† in making farms and houses of husbandry of a standard; that is, maintained with such a proportion of land unto them, as may breed a subject to live in convenient plenty, and no servile condition; and to keep the plough in the hands of the owners,‡ and not mere hirelings: and thus indeed, you shall attain to Virgil's character, which he gives to ancient Italy, *Terra potens armis atque ubere glebæ*.

LORD BACON.

\* " Ill fares the land, to hast'ning ills a prey,  
Where wealth accumulates and men decay.  
Princes and lords may flourish or may fade,  
A breath can make them as a breath has made;  
But a bold peasantry, their country's pride,  
When once destroy'd, can never be supply'd."

GOLDSMITH.

† Vide Lord Bacon's *History of Henry VII.*

‡ " A time there was, ere England's griefs began,  
When every rood of ground maintained its man;  
For him, light labour spread her wholesome store,  
Just gave what life requir'd, but gave no more:  
His best companions, innocence, and health,  
And his best riches, ignorance of wealth," &c.

GOLDSMITH.

NO body can be healthful without exercise, neither natural body nor politio; and certainly, to a kingdom or estate, a just and honourable war is the true exercise. A civil war, indeed, is like the heat of a fever, but a foreign war is like the heat of exercise, and serveth to keep the body in health; for, in a slothful peace, both courage will effeminate, and manners corrupt.

LORD BACON.

THERE is surely no greater wisdom than well to time the beginnings and onsets of things. Dangers are no more light if they once seem light; and more dangers have deceived men than forced them: nay, it were better to meet some dangers half way, though they come nothing near, than to keep too long a watch upon their approaches; for if a man watch too long, it is odds he will fall asleep.

IBID.

NEITHER is the opinion of some of the schoolmen to be received, that a war cannot justly be made, but upon a precedent injury or provocation; for there is no question but a just fear of an imminent danger, though there be no blow given, is a lawful cause of a war.\*

IBID.

\* A great deal has been said about the *strecty* of our *unprovoked* attack on Copenhagen, in the year 1807, but the opinion of Lord Bacon cannot be wanting to justify that measure, which time has proved to have been grounded on the principles of reason, and dictated by the soundest policy.

GENERALLY, it is good to commit the beginning of all great actions to Argus with a hundred eyes: and the ends of them to Briareus, with a hundred hands; first to watch, and then to speed.

LORD BACON.

IT is good not to try experiments in states, except the necessity be urgent, or the utility evident, and well to beware that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation; and, lastly, that the novelty, though it be not rejected, yet be held for a suspect; and, as the Scripture saith, "*That we make a stand upon the ancient way, and then look about us and discover what is the straight and right way, and so to walk in it.*"

IBID.

IT were good that men in their innovations would follow the example of time itself, which, indeed, innovateth greatly, but quietly and by degrees, scarce to be perceived.

IBID.

GENERALLY, let princes and states choose such ministers as are more sensible of duty than of rising, and such as love business rather upon

conscience than upon bravery; and let them discern a busy nature from a willing mind.

LORD BACON

**MERCHANTS**—they are "*vena porta*," and if they flourish not, a kingdom may have good limbs, but will have empty veins and nourish little. Taxes and imposts upon them do seldom good to the king's revenue, for that which he wins in the hundred, he loseth in the shire; the particular rates being increased, but the total bulk of trading rather decreased.

ISID.

**HE** that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers; because they know the manifold defects whereunto every kind of regimen is subject; but the secret lets and difficulties, which, in public proceedings, are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind: under this fair and plausible colour, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech is supplied by the aptness of men's minds to accept and believe it.

Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand, usually take against that which they are loth should be poured into them.

HOOKE.

LAWS do not only teach what is good, but they enjoin it, they have in them a certain constraining force; and to constrain men unto things inconvenient, doth seem unreasonable. Most requisite therefore it is, that to devise laws, which all men shall be forced to obey, none but wise men be admitted.

ISA.

ALL laws are promulgated for this end, that every man may know his duty; and therefore, the plainest and most obvious sense of the words, is that which ought to be put upon them; since a more refined exposition cannot be easily comprehended, and would only serve to make the laws become useless to the greater part of mankind, and especially to those who need most the direction of them: for it is all one, not to make a law at all, or to couch it such terms, that without

a quick apprehension and much study, a man cannot find out the true meaning of it; since the generality of mankind are both so dull, and so much employed in their several trades, that they have neither the leisure nor the capacity requisite for such an inquiry.

SIR THOMAS MORE'S UTOPIA.  
*Translated by Bishop Burnet.*

IF ill opinions cannot be quite rooted out, and you cannot cure some received vice according to your wishes, you must not therefore abandon the commonwealth, for the same reasons as you should not forsake the ship in a storm, because you cannot command the winds. You are not obliged to assault people with discourses that are out of their road, when you see that their received notions must prevent your making an impression upon them. You ought rather to cast about, and and to manage things with all the dexterity in your power, so that if you are not able to make them go well, they may be as little ill as possible. For except all men were good, every thing cannot be right, and that is a blessing that I do not at present hope to see.

IBID.

ALL might go well in the commonwealth, if every one in the parliament would lay down his own interest, and aim at the general good. If a man were sick, and the whole College of Physi-



cians should come to him, and administer severally, haply, so long as they observed the rules of art, he might recover; but if one of them had a great deal of scammony by him, he must put off that, therefore he prescribes scammony; another has a great deal of rhubarb, and he must put off that, and therefore he prescribes rhubarb, &c. they would certainly kill the man. We destroy the commonwealth while we preserve our own private interests, and neglect the public.

SELDEN.

They that govern most, make least noise. You see, when they row in a barge, they that do drudgery work, slash, and puff, and sweat; but he that governs, sits quietly at the stern, and scarce is seen to stir.

IBID.

IF the prince be *servus naturæ*, of a servile base spirit, and the subject *liberi*, free and ingenuous, oftentimes they depose their prince, and govern themselves. On the contrary, if the people be *servi naturæ*, and some one amongst them of a free and ingenuous spirit, he makes himself king of the rest; and this is the cause of all changes in the state, commonwealths into monarchies, and monarchies into commonwealths.

IBID.

**QUESTION.** Whether may subjects take up arms against their prince? *Answer.* Conceive it thus: Here lies a shilling between you and me; ten-pence of the shilling is yours, two-pence is mine: by agreement, I am as much king of my two-pence, as you of your ten-pence: if you therefore go about to take away my two-pence, I will defend it; for there you and I are equal, both princes.

SELDEN.

TO know what obedience is due to the prince, you must look into the contract between him and his people; as, if you would know what rent is due from the tenant to the landlord, you must look into the lease. When the contract is broken, and there is no third person to judge, then the decision is by arms. And this is the case between the prince and the subject.

ISID.

**QUESTION.** What law is there to take up arms against the prince, in case he break his covenant? *Answer.* Though there be no written law for it, yet there is custom, which is the best law of the kingdom; for in England they have always done it. There is nothing expressed between the King of England and the King of France, that if either invades the other's territory, the other shall take up arms against

him; and yet they do it upon such an occasion.

Selden.

THOUGH some make slight of *libels*, yet you may see by them how the wind sits: as, take a straw, and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not shew the complexion of the times, so well as ballads and libels.\*

IBID.

WHEN you would have a child go to such a place, and you find him unwilling, you tell him he shall ride a cock-horse, and then he will go presently. So do those that govern the state, deal by men, to work them to their ends; they tell them they shall be advanced to such or such a place, and they will do any thing they would have them.

IBID.

LIBERTY is not a licentiousness of doing what is pleasing to every one against the command of God, but an exemption from all human laws, to which men have not given their assent.

ALGERNON SIDNEY.

\* It was an observation of, I believe, the celebrated Edmund Burke, "that he should never care who made the laws of a country, so he made the ballads."

SINCE God, in goodness and mercy to mankind, hath, with an equal hand, given to all the benefit of liberty, with some measure of understanding how to employ it, it is lawful for every nation, as occasion shall require, to give the exercise of power to one or more men, under certain limitations or conditions; or to retain it in themselves, if they think it good for them.

ALGERNON SIDNEY.

SOME small numbers of men, living within the precincts of one city, have, as it were, cast into a common stock, the right which they had of governing themselves and children, and by common consent, joining in one body, exercised such power over every single person, as seemed beneficial to the whole; and this men call *perfect democracy*. Others chose rather to be governed by a select number of such as most excelled in wisdom and virtue; and this, according to the signification of the word, was called *aristocracy*: or, when one man excelled all others, the government was put into his hands under the name of *monarchy*. But the wisest, best, and far the greatest part of mankind, rejecting these simple species, did form governments mixed or composed of the three, which commonly received their respective denomination from the part that prevailed, and did deserve praise or blame, as they were well or ill proportioned.

Isaa.

THE Grecians, amongst others who followed the light of reason, knew no other original title to the government of a nation, than that wisdom, valour, and justice, which was beneficial to the people. These qualities gave beginning to those governments we call *heroum regna*; and the veneration paid to such as enjoyed them, proceeded from a grateful sense of the good received from them: they were thought to be descended from the gods, who, in virtue and beneficence, surpassed other men. The same attended their descendants, till they came to abuse their power, and by their vices shewed themselves like to, or worse than others. Those nations did not seek the most ancient, but the most worthy; and thought such only worthy to be preferred before others, who could best perform their duty.

ALGERNON SIDNEY.

WHENSOEVER men act according to the law of their own nature, which is reason, they can have no other rule to direct them in advancing one above another, than the opinion of a man's virtue and ability, best to perform the duty incumbent upon him; that is, by all means to procure the good of the people committed to his charge. He is only fit to conduct a ship, who understands the art of a pilot: when we are sick, we seek the assistance of such as are best *skilled in physic*: the command of an army is *prudently* conferred upon him that hath most

industry, skill, experience, and valour. In like manner, he only can, according to the rules of nature, be advanced to the dignities of the world, who excels in the virtues required for the performance of the duties annexed to them; for he only can answer the end of his institution.

ALGERNON SIDNEY.

WE may conclude that no privilege is peculiarly annexed to any form of government; but that all magistrates are equally the ministers of God, who perform the work for which they were instituted; and that the people which institutes them, may proportion, regulate, and terminate their power, as to time, measure, and number of persons, as seems most convenient to themselves, which can be no other than their own good. For it cannot be imagined, that a multitude of people should send for *Numa*, or any other person to whom they owed nothing, to reign over them, that he might live in glory and pleasure; or for any other reason, than that it might be good for them and their posterity.

IBID.

NATIONS are left to the use of their own judgment, in making provision for their own welfare: there is no lawful magistrate over any of them, but such as they have set up; in creating them, they do not seek the advantage of their *magistrate*, but their own; and having found

that an absolute power over a people is a burden which no man can bear, and that no wise or good man ever desired it; we may from thence conclude, that it is not good for any to have it, nor just for any to affect it, though it were personally good for himself; because he is not exalted to seek his own good, but that of the public.

ALGERNON SIDNEY.

THESE rights, in several nations and ages, have been variously executed, in the establishment of *monarchies, aristocracies, democracies, or mixed governments*, according to the variety of circumstances; and the governments have been good or evil, according to the rectitude or pravity of their institution, and the virtue and wisdom, or the folly and vices of those to whom the power was committed: but the end which was ever proposed, being the good of the public, they only performed their duty, who procured it, according to the laws of the society, which were equally valid as to their magistrates, whether they were few or many.

IBID.

ALL *Israel* was, by the command of God, assembled at *Mispeth*, to choose a king, and did choose *Saul*: he being slain, all *Judah* came to *Hebron*, and made *David* their king; after the death of *Ishbosheth*, all the tribes went to *Hebron*, and anointed him king over them, and he made

a covenant with them 'before the Lord. When *Solomon* was dead, all *Israel* met together in *Shechem*, and ten tribes disliking the proceedings of *Rehoboam*, rejected him, and made *Jeroboam* their king. The same people, in the time of the judges, had general assemblies, as often as occasion did require, to set up a judge, make war, or the like, and the several tribes had their assemblies to treat of businesses relating to themselves. The histories of all nations, especially of those that have peopled the best parts of *Europe*, are so full of examples in this kind, that no man can question them, unless 'he be brutally ignorant, or maliciously contentious.

ALGERNON SIDNEY.

WHY may not a people meet to choose a prince as well as any other magistrate? Why might not the *Athenians*, *Romans*, or *Carthaginians*, have chosen princes, as well as archons, consuls, dictators, or suffetes, if it had pleased them? Who chose all the *Roman* kings, except *Tarquin* the Proud, if the people did not; since their histories testify that he was the first, who took upon him to reign *sine jussa populi*? Who ever heard of a king of the *Goths* in *Spain*, that was not chosen by the nobility and people? Or how could they choose him, if they did not meet in their persons, or by their deputies, which is the same thing when a people has agreed it should be so? How did the kings of *Sweden* come by



their power, unless by the like election, till the crown was made hereditary, in the time of *Gustavus I.* as a reward of his virtue and service, in delivering that country from the tyranny of the *Danes*? How did *Charles Gustavus* come to be king, unless it was by the election of the nobility? He acknowledged, by the act of his election, and upon all occasions, that he had no other right to the crown than what they had conferred on him. Did not the like custom prevail in *Hungary* and *Bohemia*, till those countries fell under the power of the house of *Austria*? and in *Denmark*, till the year 1660? Does not the style of the oath of allegiance, used in the kingdom of *Arragon*, as it is related by *Antonio Perez*, secretary of state to *Philip II.* shew that their kings were of their own making? Could they say,\* “*We, who are as good as you, make you our king, on condition that you keep and observe our privileges and liberties; and if not, not,*” if he did not come in by their election? Were not the *Roman* emperors, in disorderly times, chosen by the soldiers; and, in such as were more regular, by the senate, with the consent of the people?

ALGERNON SIDNEY.

THE opinions of *Hooker*, *That all public regimens of what kind so ever, ariseth from the deli-*

\* Nos que valemos tanto como vos, os hacemos nuestro rey, con tal que, nos guardeys nuestros fueros y libertades, y sino,  
no. *Relacion de Ant. Perez.*

*berate advice of men seeking their own good, and that all other is mere tyranny,* are real truths, grounded upon the laws of God and nature, acknowledged and practised by mankind. And no nation being justly subject to any, but such as they set up, nor in any other manner than according to such laws as they ordain, the right of choosing and making those that are to govern them, must wholly depend upon their will.

ALGERNON SIDNEY.

*PLATO, Aristotle, Hooker,* and (I may say in short) all wise men have held, that order required that the wisest, best, and most valiant men should be placed in the offices where wisdom, virtue, and valour, are requisite. If common sense did not teach us this, we might learn it from the Scripture. When God gave the conduct of his people to *Moses, Joshua, Samuel,* and others, he endowed them with all the virtues and graces that were required for the right performance of their duty. When the *Israelites* were oppressed by the *Midianites, Philistines,* and *Ammonites,* they expected help from the most wise and valiant. When *Hannibal* was at the gates of *Rome,* and had filled *Italy* with fire and blood; or when the *Gauls* overwhelmed that country with their multitudes and fury, the senate and people of *Rome,* put themselves under the conduct of *Camillus, Manlius, Fabius, Scipio,* and the like;

and when they failed to choose such as were fit for the work to be done, they received such defeats as convinced them of their error.

ALGERNON SIDNEY.

IF I should undertake to say, there never was a good government in the world, that did not consist of the three simple species of *monarchy*, *aristocracy*, and *democracy*, I think I might make it good. This at the least is certain, that the government of the Hebrews, instituted by God, had a judge, the great *sanhedrin*, the general assemblies of the people: *Sparta* had two kings, a senate of twenty-eight chosen men, and the like assemblies. All the *Dorian* cities had a chief magistrate, a senate, and occasional assemblies. The *Ionian*, *Athens*, and others had an archon, the areopagi; and all judgments concerning matters of the greatest importance, as well as the election of magistrates, were referred to the people. *Rome*, in the beginning, had a king, and a senate, whilst the election of kings, and judgments upon appeals, remained in the people; afterwards, consuls, representing kings, and vested with equal power, a more numerous senate, and more frequent meetings of the people. *Germany* is at this day governed by an emperor, the princes, or great lords in their several pre-incts, the cities by their own magistrates, and by general diets, in which the whole power of the nation resides, and where the emperor, princes,

nobility, and cities, have their places in person, or by their deputies. All the northern nations, which, upon the dissolution of the *Roman* empire, possessed the best provinces that had composed it, were under that form which is usually called the *Gothic polity*: they had kings, lords, commons, diets, assemblies of estates, cortez, and parliaments, in which the sovereign powers of those nations did reside, and by which they were exercised. The like was practised in *Hungary, Bohemia, Sweden, Denmark, Poland*; and, if things are changed in some of these places, within few years, they must give better proofs of having gained by the change, than are yet seen in the world, before I think myself obliged to change my opinion.

ALGERNON SIDNEY.

SOME nations, not liking the name of king, have given such a power as kings enjoyed in other places, to one or more magistrates, either limited to a certain time, or left to be perpetual, as best pleased themselves: others approving the same, made the dignity purely elective. Some have, in their elections, principally regarded one family, as long as it lasted: others considered nothing but the fitness of the person, and reserved to themselves a liberty of taking where they pleased. Some have permitted the crown to be hereditary, as to its ordinary course; but restrained the power, and instituted officers to

inspect the proceedings of kings, and to take care that the laws were not violated: of this sort were the *ephori* of *Sparta*, the *maires du Palais*, and afterwards the constable of France; the *justicia* in *Aragon*; *rikskassmeister* in *Denmark*; the *high steward* of *England*; and in all places such assemblies as are before mentioned under several names, who had the power of the whole nation.

ALGERNON SIDNEY.

IT ought to be considered, that the wisdom of man is imperfect, and unable to foresee the effects that may proceed from an infinite variety of accidents, which, according to emergencies, necessarily require new constitutions, to prevent or cure the mischiefs arising from them, or to advance a good, that at the first was not thought on; and, as the noblest work in which the wit of man can be exercised, were (if it could be done) to constitute a government that should last for ever, the next to that is, to suit laws to present exigencies, and so much as is in the power of man to foresee: and he that should resolve to persist obstinately in the way he first entered upon, or to blame those who go out of that in which their fathers had walked, when they find it necessary, does, as far as in him lies, render the worst of errors perpetual. Changes, therefore, are unavoidable, and the wit of man can go no farther than to institute such, as in relation to the forces, manners, nature, religion, or interests of a people

and their neighbours, are suitable and adequate to what is seen, or apprehended to be seen : and he who would oblige all nations at all times to take the same course, would prove as foolish as a physician who should apply the same medicine to all distempers, or an architect that would build the same kind of house for all persons, without considering their estates, dignities, the number of their children or servants, the time or climate in which they live, and many other circumstances ; or, which is, if possible, more sottish, a general, who should obstinately resolve always to make war in the same way, and to draw up his army in the same form, without examining the nature, number, and strength of his own and his enemy's forces, or the advantages and disadvantages of the ground. But, as there may be some rules in physic, architecture, and military discipline, from which men ought never to depart ; so there are some in politics also, which ought always to be observed : and wise legislators, adhering to them only, will be ready to change all others, as occasion may require, in order to the public good. This we may learn from *Moses*, who laying the foundation of the law given to the *Israelites*, in that justice, charity, and truth, which, having its root in God, is subject to no change, left them the liberty of having judges or no judges, kings or no kings, or to give the sovereign power to high-priests or captains, as best pleased themselves ; and the mischiefs they afterwards suffered,

proceeded not simply from changing, but changing for the worse. The like judgment may be made of the alterations that have happened in other places. They who aim at the public good, and wisely institute means proportionable and adequate to the attainment of it, deserve praise; and those only are to be disliked, who either foolishly or maliciously set up a corrupt private interest in one or a few men.

ALGERNON SIDNEY.

ALL governments are subject to corruption and decay, but with this difference, that absolute monarchy is by principle led unto, or rooted in it; whereas mixed or popular governments, are only in a possibility of falling into it; as the first cannot subsist unless the prevailing part of the people be corrupted; the other must certainly perish, unless they be preserved in a great measure free from vices: and I doubt whether any better reason can be given, why there have been and are more monarchies than popular governments in the world, than that nations are more easily drawn into corruption than defended from it; and I think, that monarchy can be said to be natural in no other sense, than that our depraved nature is most inclined to that which is worst.

IBID.

I GIVE the name of popular governments to those of *Rome, Athens, Sparta*, and the like;

though improperly, unless the same may also be given to many that are usually called monarchies, since there is nothing of violence in either; the power is conferred upon the chief magistrates of both, by the free consent of a willing people, and such a part as they think fit, is still retained and executed in their own assemblies. As to popular government, in the strict sense (that is, pure democracy, where the people, in themselves, and by themselves, perform all that belongs to government) I know of no such thing, and if it be in the world, have nothing to say for it.

ALGERNON SIDNEY.

SOME may say, they who do nothing do no hurt; but the rule is false in relation to kings. He that takes upon him the government of a people, can do no greater evil than by doing nothing, nor be guilty of a more unpardonable crime, than by negligence, cowardice, voluptuousness, and sloth, to desert his charge. Virtue and manhood perish under him, good discipline is forgotten, justice slighted, the laws perverted, or rendered useless, the people corrupted, the public treasures exhausted, and the power of the government always falling into the hands of flatterers, whores, favourites, bawds, and such base wretches as render it contemptible; a way is laid open for all manner of disorders. The greatest cruelty that has been known in the world, if accompanied with



wit and courage, never did so much hurt as this slothful beastiality.

ALGERNON SIDNEY.

A PRINCE of this age, speaking familiarly with some great men about him, said, he had heard much of vast gains made by those who were near to princes, and asked if they made the like? One of them answered, that they were as willing as others to get something, but that no man would give them a farthing; for every one finding a free admittance to his Majesty, no man needed a solicitor: and it was no less known, that he himself did grant those things that were just, than that none of them had so much credit, as to promote such as were not so. I will not say such a king is a phoenix; perhaps more than one may be found in an age; but they are certainly rare, and all that is good in their government, proceeding from the excellency of their personal virtues, it must fail when that virtue fails, which was the root of it. Experience shews how little we can rely upon such a help; for where crowns are hereditary, children seldom prove like to their fathers, and such as are elective have also their defects. Many seem to be innocent and modest, in private fortunes, who prove corrupt and vicious when they are raised to power. The violence, pride, and malice of Saul, was never discovered till the people had placed him on the throne.

Isid.

WE cannot distinguish truth from falsehood, right from wrong, or know what obedience we owe to the magistrate, or what we may justly expect from him, unless we know what he is, why he is, and by whom he is made to be what he is. These, perhaps, may be called *mysteries of state*, and some would persuade us they are to be esteemed *arcana*; but whosoever confesses himself to be ignorant of them, must acknowledge that he is incapable of giving any judgment upon things relating to the superstructure.

ALGERNON SIDNEY.

WE see princes of all sorts; they are born as other men: the vilest flatterer dares not deny that they are wise or foolish, good or bad, valiant or cowardly, like other men; and the crown doth neither bestow extraordinary qualities, ripen such as are found in princes sooner than in the meapest, nor preserve them from the decays of age, sickness, or other accidents, to which all men are subject: and, if the greatest king in the world, fall into them, he is as incapable of that *mysterious knowledge*, and his judgment is as little to be relied on, as that of the poorest peasant.

This matter is not mended by sending us to seek those virtues in the ministers, which are wanting in the prince. The ill effects of *Rehoboam's* folly could not be corrected by the wisdom of *Solomon's* counsellors; he rejected them, and such as are like to him will always do the same thing.

*Nero* advised with none but musicians, players, chariot-drivers, or the abominable ministers of his pleasures and cruelties. *Arcadius* his senate was chiefly composed of buffoons and cooks, influenced by an old rascally eunuch : and it is an eternal truth, that a weak or wicked prince can never have a wise council, nor receive any benefit by one that is imposed upon him, unless they have a power of acting without him, which would render the government, in effect, aristocratical. Good and wise counsellors do not grow up like mushrooms ; great judgment is required in choosing and preparing them. If a weak or vicious prince should be so happy to find them chosen to his hand, they would avail him nothing. There will ever be variety of opinions amongst them ; and he that is of a perverted judgment, will always choose the worst of those that are proposed, and favour the worst men, as most like to himself.

ALGERNON SIDNEY.

MANY poor and almost unknown nations have been carried to such a height of glory by the bravery of their princes, that I might incline to think their government as fit as any other for disciplining a people to war, if their virtues continued in their families, or could be transmitted to their successors. The impossibility of this is a breach never to be repaired ; and no account is to be made of the good that is always uncertain,

and seldom enjoyed. This disease is not only in absolute monarchies, but in those also where any regard is had to the succession of blood, though under the strictest limitations. The fruit of all the victories gained by *Edward I.* and *III.* or *Henry V.* of England, perished by the baseness of their successors: the glory of our arms was turned into shame; and we, by the loss of treasure, blood, and territory, suffered the punishment of their vices. The effects of these changes are not always equally violent; but they are frequent, and must fall out as often as occasion is presented.

ALGERNON SIDNEY.

WHY should kings not be deposed, if they become enemies to their people, and set up an interest in their own persons inconsistent with the public good, for the promoting of which they were erected? If they were created by the public consent, for the public good, shall they not be removed when they prove to be of public damage? If they set up themselves, may they not be thrown down? Shall it be lawful for them to usurp a power over the liberty of others, and shall it not be lawful for an injured people to resume their own? If injustice exalt itself, must it be for ever established? Shall great persons be rendered sacred by rapine, perjury, and murder? Shall the crimes for which private men do justly suffer the most grievous punishments, exempt them from all, who commit them in the highest excess, with

most power, and most to the prejudice of mankind? Surely, if this were the condition of men living under government, forests would be more safe than cities; and 'twere better for every man to stand in his own defence, than to enter into societies. He that lives alone, might encounter such as should assault him upon equal terms, and stand or fall, according to the measure of his courage and strength; but no valour can defend him, if the malice of his enemy be upheld by a public power.

No wise man ever asked by what authority *Thrasibulus, Harmodius, Aristogiton, Pelopidas, Epaminondas, Dion, Timoleon, Lucius Brutus, Publicola, Horatius, Valerius, Marcus Brutus, C. Cassius*, and the like, delivered their countries from tyrants. Their actions carried in themselves their own justification, and their virtues will never be forgotten, whilst the names of *Greece* and *Rome* are remembered in the world. If this be not enough to declare the justice inherent in, and the glory that ought to accompany these works, the examples of *Moses, Aaron, Othniel, Ehud, Baruch, Gideon, Samuel, Jephtha, David, Jehu, Jehoida*, the *Maccabees*, and other holy men raised up by God for the deliverance of his people from their oppressors, decide the question. These have perpetually led the people, by extraordinary ways, to recover their liberties, and avenge the injuries received from foreign or domestic tyrants.

ALGERNON SIDNEY.

THE Scriptures declare the necessity of setting bounds to those who are placed in the highest dignities. *Moses* seems to have had as great abilities as any man that ever lived in the world; but he alone was not able to bear the weight of the government, and therefore God appointed seventy chosen men to be his assistants. This was a perpetual law to *Israel*; and as no king was to have more power than *Moses*, or more abilities to perform the duties of his office, none could be exempted from the necessity of wanting the like helps. When God, by *Moses*, gave liberty to his people to make a king, he did it under these conditions: *He must be one of their brethren; they must choose him; he must not multiply gold, silver,\* wives, or horses: he must not lift up his heart above his brethren*, Deut. xvii. ; and *Josephus*, paraphrasing upon the place, says, *He shall do nothing without the advice of the sanhedrin; or,*

\* It has been properly enough remarked by one of our legislators, that it is the duty of the nation to supply every just and necessary want of the sovereign, beyond which, he can have no occasion for money, no means for its consumption. At all events, an accumulation of private property, by the monarch of a free country, may be productive of the greatest danger to the people. What then shall we say to the extraordinary fact of a bill being brought into Parliament by a late minister, sanctioning the appointment of three commissioners, at salaries of £3000 per annum, each!! to take care of the King's private property, and how great must have been the multiplication of gold, silver, &c. in this instance, when such an enormous sum as £9000 a year can be afforded barely for the trouble of looking after it!

*if he do, they shall oppose him.* This agrees with the confession of *Zedekiah* to the princes (which was the *sanhedrin*) *The king can do nothing without you*, Jer. xxxviii. and seems to have been in pursuance of the law of the kingdom, which was written in a book, and laid up before the Lord; and could not but agree with that of *Moses*, unless they spake by different spirits, or that the spirit by which they did speak, was subject to error or change: and the whole series of God's law shews, that the pride, magnificence, pomp, and glory, usurped by their kings, was utterly contrary to the will of God.

ALGERNON SIDNEY.

*ARISTOTLE* seems to think, that the first monarchs, having been chosen for their virtue, were little restrained in the exercise of their power; but, that they, or their children, falling into corruption and pride, grew odious; and that nations did on that account, either abolish their authority, or create *senates*, and other magistrates, who, having part of the power, might keep them in order.

IBID.

THE institution of a kingdom, is the act of a free nation; and whoever denies them to be free, denies that there can be any thing of right in what they set up. That which was true in the beginning is so, and must be so for ever. This is so

far acknowledged by the highest monarchs, that in a treatise published in the year 1667, by authority of the King of *France*, to justify his pretensions to some part of the *Low Countries*, notwithstanding all the acts of himself and the King of *Spain*, to extinguish them, it is said, *That kings are under the happy inability to do any thing against the laws of their country.* And though, perhaps, he may do things contrary to law, yet he grounds his power upon the law; and the most able and most trusted of his ministers declare the same.

ALGERNON SIDNEY.

'TIS not the king that makes the law, but the law that makes the king. It gives the rule for succession, making kingdoms sometimes hereditary, and sometimes elective, and (more often than either simply) hereditary under condition. In some places, males only are capable of inheriting, in others females are admitted. Where the monarchy is regular, as in *Germany, England, &c.* the kings can neither make nor change laws: they are under the law, and the law is not under them; their letters or commands are not to be regarded: in the administration of justice, the question is not what pleases them, but what the law declares to be right, which must have its course, whether the king be busy or at leisure, whether he will or not. The king, who never dies, is always present in the supreme courts,



and neither knows nor regards the pleasure of the man that wears the crown. But lest he, by his riches and power, might have some influence upon judicial proceedings, the *great charter*, that recapitulates and acknowledges our ancient inherent liberties, obliges him to swear that he will never sell, delay, nor deny justice to any man, according to the laws of the land : which were ridiculous and absurd, if those laws were only the signification of his pleasure, or any way depended upon his will. This charter having been confirmed by more than thirty parliaments, all succeeding kings are under the obligation of the same oath, or must renounce the benefit they receive from our laws, which if they do, they will be found to be equal to every one of us.

ALGERNON SIDNEY.

WE are to consider, that as kings and all other magistrates, whether supreme or subordinate, are constituted only for the good of the people ; the people only can be fit to judge whether the end be accomplished. A physician does not exercise his art for himself, but for his patients ; and when I am, or think I shall be sick, I send for him of whom I have the best opinion, that he may help me to recover, or preserve my health ; but I lay him aside if I find him to be negligent, ignorant, or unfaithful ; and it would be ridiculous for him to say, I make myself judge in my own case, for I only, or such as I shall

consult, are fit to be the judge of it. He may be treacherous, and, though corruption or malice, endeavour to poison me, or have other defects that render him unfit to be trusted; but I cannot by any corrupt passion be led wilfully to do him injustice, and if I mistake, 'tis only to my own hurt. The like may be said of lawyers, stewards, pilots, and generally of all that do not act for themselves, but for those who employ them.

ALGERNON SIDNEY.

I KNOW there have been wise and good kings; but they had not an absolute power, nor would have accepted it, though it had been offered; much less can I believe that any of them would have transmitted such a power to their posterity, when none of them could know, any more than *Solomon*, whether his son would be a wise man or a fool. No man knowing what men will be, especially if they come to the power by succession, which may properly enough be called by chance, 'tis reasonably to be feared they will be bad, and consequently necessary so to limit their power, that if they prove to be so, the commonwealth may not be destroyed, which they were instituted to preserve.

1819,

MEN are so subject to vices and passions, that they stand in need of some restraint in every condition; but most especially when they are in

power. The rage of a private man may be pernicious to one, or a few of his neighbours; but the fury of an unlimited prince would drive whole nations into ruin: and those very men who have lived modestly when they had little power, have often proved the most savage of all monsters, when they thought nothing able to resist their rage. 'Tis said of *Caligula*, that no man ever knew *a better servant, or a worse master*. The want of restraint made him a beast, who might have continued to be a man.

ALGERNON SIDNEY.

**SOLOMON**, in preferring a wise child before an old and foolish king that will not be advised, shews that an old king may be a fool, and he that is not advised is one. Some are so naturally brutish and stupid, that neither education nor time will mend them. 'Tis probable that *Solomon* took what care he could to instruct his son *Rehoboam*, but he was certainly a fool at forty years of age, and we have no reason to believe that he deserved a better name. He seems to have been the very fool his father intended, who, though brayed in a mortar, would never leave his folly: he would not be advised, though the hand of God was against him; ten tribes revolted from him, and the city and temple were pillaged by the *Egyptians*. Neither experience nor afflictions could mend him, and he is called to this day by his own countrymen, *stultitia gentium*.

IBID.

MANY children come to be kings when they have no experience, and die, or are deposed before they can gain any. Many are by nature so sottish, that they can learn nothing: others falling under the power of women, or corrupt favourites and ministers, are persuaded and seduced from the good ways to which their own natural understanding or experience might lead them; the evils drawn upon themselves or their subjects, by the errors committed in the time of their ignorance, are often grievous, and sometimes irreparable, though they should be made wise by time and experience. A person of royal birth and excellent wit, was so sensible of this, as to tell me, "That the condition of kings was most miserable, inasmuch as they never heard truth, till they were ruined by lies, and then every one was ready to tell it to them, not by way of advice, but reproach, and rather to vent their own spite, than to seek a remedy to the evils brought upon them and the people." Others attain to crowns when they are of full age, and have experience as men, but none as kings, and therefore are apt to commit as great mistakes as children: and upon the whole matter, all the histories of the world shew, that instead of profound judgment and incomparable wisdom, there is no sort of men that do more frequently and entirely want it.

ALGERNON SEDNEY,

WE sometimes see those upon thrones, who, by

God and nature, seem to have been designed for the most sordid offices; and those have been known to pass their lives in meanness and poverty, who had all the qualities that could be desired in princes. There is likewise a kind of ability to dispatch some sort of affairs, that princes who continue long in a throne, may to a degree acquire or increase. Some men take this for wisdom; but King *James* more rightly called it by the name of *kingcraft*; and as it principally consists in dissimulation, and the arts of working upon men's passions, vanities, private interests, or vices, to make them, for the most part, instruments of mischief, it has the advancement or security of their own persons for object, is frequently exercised with all the excesses of pride, avarice, treachery, and cruelty; and no men have been ever found more notoriously to deflect from all that deserves praise in a prince, or a gentleman, than those that have most excelled in it.

ALGERNON SIDNEY.

'TIS in vain to say, that a wise and good counsel may supply the defects, or correct the vices of a young, foolish, and ill-disposed king. Foolish or ill princes will never choose such as are wise and good, but favouring those who are most like to themselves, will prefer such as second their vices, humours, and personal interests, and by so doing, will rather fortify and rivet the evils that

are brought upon the nation through their defects, than cure them. This was evident in *Rehoboam*: he had good counsel, but he would not hearken to it. We know too many of the same sort; and though it were not impossible (as *Machiavelli* says it is) for a weak prince to receive any benefit from a good counsel, we may certainly conclude that a people can never expect any good from a counsel chosen by one who is weak or vicious.

ALGERNON SIDNEY.

IT was in vain to give good counsel to *Sardanapalus*; and none could defend the *Assyrian* empire, when he lay wallowing amongst his whores, without any other thought than of his lusts. None could preserve *Rome*, when *Domitian's* chief business was to kill flies, and that of *Honorius* to take care of his hens. The monarchy of *France* must have perished under the base kings they call *les roys faincants*, if the sceptre had not been wrested out of their unworthy hands. The world is full of examples in this kind: and when it pleases God to bestow a just, wise, and valiant king as a blessing upon a nation, 'tis only a momentary help, his virtues end with him; and there being neither any divine promise nor human reason moving us to believe that they shall always be renewed and continued in his successors, men cannot rely upon it; and to allege a possibility of such a thing, is nothing to the purpose.

ISID.

WE, in England, know no other king than he who is so by law, nor any power in that king, except that which he has by law: and though the Roman empire was held by the power of the sword; and *Ulpian*, a corrupt lawyer, undertakes to say, that *the prince is not obliged by the laws*; yet *Theodosius* confessed, that it was the glory of a good emperor to acknowledge himself bound by them.

ALGERNON SIDNEY.

WE have had no king since *William I.* more hardy than *Henry VIII.* and yet he so entirely acknowledged the power of making, changing, and repealing laws, to be in the parliament, as never to attempt any extraordinary thing otherwise than by their authority. It was not he, but the parliament, that dissolved the abbeys: he did not take their lands to himself, but received what the parliament thought fit to give him. He did not reject the supremacy of the pope, nor assume any other power in spiritual matters, than the parliament conferred upon him: the intricacies of his marriages, and the legitimization of his children, was settled by the same power: at least, one of his daughters could not inherit the crown upon any other title; they who gave him a power to dispose of the crown by will, might have given it to his groom; and he was too haughty to ask it from them, if he had it in himself,

which he must have had, if the laws and judicatures had been in his hand.

ALGERNON SIDNEY.

SUCH is the imperfection of all human constitutions, that they are subject to perpetual fluctuation, which never permits them to continue long in the same condition. Corruptions slide in insensibly; and the best orders are sometimes subverted by malice and violence; so that he who only regards what was done in such an age, often takes the corruption of the state for the institution, follows the worst example, thinks that to be the first, that is the most ancient he knows; and if a brave people, seeing the original defects of their government, or the corruption into which it may be fallen, do either correct and reform what may be amended, or abolish that which was evil in the institution, or so perverted, that it cannot be restored to integrity, these men impute it to sedition, and blame those actions, which, of all that can be performed by men, are the most glorious. We are not therefore so much to inquire after that which is most ancient, as that which is best, and most conducing to the good ends to which it was directed. As governments were instituted for the obtaining of justice, and the preservation of liberty, we are not to seek what government was the first, but what best provides for the obtaining of justice and preservation of liberty. For whatsoever the in-



stitution be, and how long soever it may have lasted, 'tis void if it thwarts, or do not provide for the ends of its establishment. If such a law or custom, therefore, as is not good in itself, had in the beginning prevailed in all parts of the world, it ought to be abolished; and if any man should shew himself wiser than others, by proposing a law or government, more beneficial to mankind than any that had been formerly known, providing better for justice and liberty than all others had done, he would merit the highest veneration.

ALGERNON SIDNEY.

THERE is a way of killing worse than the sword: for, as *Tertullian* says upon a different occasion, *prohibere nasci est occidere*; those governments are in the highest degree guilty of blood, which, by taking from men the means of living, bring some to perish through want, drive others out of the country, and generally dissuade men from marriage, by taking from them all ways of subsisting their families.

IBID.

POPULAR and regular governments have always applied themselves to increase the number, strength, power, riches, and courage of their people, by providing comfortable ways of subsistence for their own citizens, inviting strangers, and filling them all with such a love to their country,

that every man might look upon the public cause as his own, and be always ready to defend it.

ALGERNON SIDNEY.

NO state can be said to stand upon a steady foundation, except those whose strength is in their soldiery, and the body of their own people. Such as serve for wages, often betray their masters in distress, and always want the courage and industry which is found in those who fight for their own interests, and are to have a part in the victory.

IBID.

THE state that is defended by one potentate against another, becomes a slave to their protector: mercenary soldiers always want fidelity or courage, and most commonly both. If they are not corrupted or beaten by the invader, they make a prey of their masters. These are the followers of camps, who have neither faith nor piety,\* but prefer gain before right. They who expose their blood to sale, look where they can make the best bargain, and never fail of pretences for following their interests.

IBID.

\* ————— Ibi fas.  
Ubi maxima mercès.

LUCAN.

## HEALTH.

The salt of life, which does to all a relish give;  
 Its standing pleasure and intrinsic wealth,  
 The body's virtue, and the soul's good fortune.

COWLEY.

A MAN's own observation what he finds good of, and what he finds hurt of, is the best physic to preserve health: but it is a safer conclusion to say, "*This agreeth not well with me, therefore I will not continue it* ; than this, "*I find no offence of this, therefore I may use it.*" For strength of nature in youth, passeth over many excesses which are owing a man till his age. Discern of the coming on of years, and think not to do the same things still, for age will not be defied.

Beware of sudden change in any great point of diet, and if necessity enforce it, fit the rest to it; for it is a secret, both in nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like, and try, in any thing thou shalt judge hurtful, to discontinue it by little and little; but so, as if thou dost find any inconvenience by the change, thou come back to it again; for it is hard to distinguish that which is *generally* held good and wholesome, from that which is good *particularly*, and fit for thine own body.

To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts of long lasting. As for the passions and studies of the mind, avoid envy, anxious fears; anger, fretting inwards, subtil and knotty inquisitions, joys and exhilarations in excess, sadness not communicated.\* Entertain hopes; mirth rather than joy; variety of delights rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature.

If you fly physic in health altogether, it will be too strong for your body when you shall need it; if you make it too familiar, it will work no extraordinary effect when sickness cometh. I commend rather, some diet for certain seasons, than frequent use of physic, except it be grown into a custom, for those diets alter the body more, and trouble it less.

Despise no new accident in your body, but ask opinion of it. In sickness, respect health principally, and in *health, action*; for those that put their bodies to endure in health, may in most sicknesses, which are not very sharp, be cured only with diet and tendering. *Celsus* could never have spoken it as a physician, had he not been a wise man withal, when he giveth it for one of the great precepts of health and

\* See page 114.

lasting; that a man do vary and interchange contraries; but with an inclination to the more benign extreme: use fasting and full eating, but rather full eating; watching and sleep, but rather sleep: sitting and exercise, but rather exercise, and the like: so shall nature be cherished, and yet taught masteries.

Physicians are some of them so pleasing and conformable to the humour of the patient, as they press not the cure of the disease; and some others are so regular in proceeding according to art for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or, if it may not be found in one man, combine two of either sort; and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.

LORD BACON.



## INTEMPERANCE.

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Fly drunkenness, whose vile incontinence  
 Takes both away, the reason and the sense,  
 Till with *Circæan* cups thy mind possessest,  
 Leaves to be man, and wholly turns a beast.  
 Think, whilst thou swallowest the capacious bowl,  
 Thou let'st in seas to wrack and drown the soul.\* \* \* \*  
 \* \* \* Quite leave this vice, and turn not to 't again,  
 Upon presumption of a stronger brain;  
 For he that holds more wine than others can,  
 I rather count a *hogthead* than a man.

RANDOLPH.

THE pleasure of eating and drinking, and all  
 the other delights of sense, are only so far desir-  
 able as they give or maintain health; but they  
 are not pleasant in themselves, otherwise than as  
 they resist those impressions that our natural  
 infirmities are still making upon us. For, as a  
 wise man desires rather to avoid diseases, than to  
 take physic, and to be free from pain, rather than  
 to find ease by remedies, so it is more desirable  
 not to need this sort of pleasure, than to be  
 obliged to indulge it. If any man imagines that  
 there is a *real* happiness in these enjoyments, he  
 must then confess that he would be the happiest  
 of all men, if he were to lead his life in perpetual  
 hunger, thirst, and itching, and by consequence,  
 in perpetual eating, drinking, and scratching him-

self; which any one may easily see would be not only a base, but a miserable state of life.

SIR THOMAS MORE'S UTOPIA.  
*Translated by Bishop Burnet.*

TAKE especial care that thou delight not in wine; for there never was any man that came to honour or preferment, that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, in thyself, and companions, for it is a bewitching and infectious vice; and, remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness, for the longer it possesseth a man, the more he will delight in it, and the elder he groweth, the more he shall be subject to it; for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut.

SIR WALTER RALEGH.

TAKE heed, therefore, that such a cureless canker pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life

be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such an one was their father.

SIR WALTER RALEGH.

ANACHARSIS saith, "*The first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness.*" But in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat and seed of generation. Therefore, except thou desire to hasten thine end, take this for a general rule: That thou never add any artificial heat to thy body, by wine or spice, until thou find that time hath decayed thy natural heat, and the sooner thou beginnest to help nature, the sooner she will forsake thee, and trust altogether to art.\*

"*Who have misfortune,*" saith Solomon, "*who have sorrow and grief, who have trouble without*

\* The following passage, beautifully illustrative of the above wholesome admonitions, is given by our immortal bard, in the character of the old servant *Adam*, in the comedy of "*As you like it.*"

"Though I look old, yet I am strong and lusty,  
For in my youth I never did apply  
Hot and rebellious liquors in my blood;  
Nor did not, with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty, but kindly."



*"fighting, stripes without cause, and faintness  
 "of eyes? Even they that sit at wine, and strain  
 "themselves to empty cups." Pliny saith, "Wine  
 "maketh the hand quivering, the eye watery, the  
 "night unquiet, lewd dreams, a stinking breath  
 "in the morning, and an utter forgetfulness of  
 "all things."*

SIR WALTER RALEGH.

WHOSOEVER loveth wine, shall not be trusted of any man, for he cannot keep a secret. Wine maketh man not only a beast, but a mad-man, and if thou love it, thy own wife, thy children, and thy friends will despise thee. In drink, men care not what they say, what offence they give; they forget comeliness, commit disorders, and, to conclude, offend all virtuous and honest company, and God most of all, to whom we daily pray for health, and life free from pain; and yet, by drunkenness and gluttony, we draw on, saith *Hesiod*, a swift, hasty, untimely, cruel, and an infamous old age.

*St. Augustine* describeth drunkenness in this manner; "Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself, which whosoever doth commit, doth not commit sin, but he himself is wholly sin." *Innocentius* saith, "What is filthier than a drunken man, to whom there is stink in the mouth, trembling in the body, which uttereth foolish things, and revealeth

“secret things ; whose mind is alienate, and face transformed. Whom have not plentiful cups made eloquent and talking.” When Diogenes saw a house to be sold, whereof the owner was given to drink, “*I thought at the last,*” quoth Diogenes, “*he would spew out a whole house ;*” *Sciebam inquit, quod domus tandem emoveret.*

SIR WALTER RALEGH.

THE angel of God forbad the wife of *Manoah*, the mother of *Samson*, to drink wine or strong drink ; or to eat any unclean meat, after she was conceived with child, because those strong liquors hinder the strength, and, as it were, wither and shrink the child in the mother’s womb. Though this were even the counsel of God himself, and delivered by his angel, yet it seemeth that many women of this age have not read, or at least will not believe this precept, the most part forbearing nor drinks, nor meats, how strong or unclean soever, filling themselves with all sorts of wines, and with artificial drinks far more forcible ; by reason whereof so many wretched feeble bodies are born into the world, and the races of the able and strong men in effect decayed.

ISID.

REMEMBER to avoid intemperance and sinful lusts. It is true, sickness and diseases, and finally death, are, by the laws and constitution

of our nature, incident to all mankind ; but intemperance, excess of eating and drinking, drunkenness, whoring, uncleanness, and disorder, bring more diseases, especially upon young men, and destroy more young strong healthy men, than the plague, or other natural or accidental distempers. They weaken the brain, corrupt the blood, decay and distemper the spirit, disorder and putrify the humours, and make the body a very bag full of putrefaction. Therefore, if you ever expect to have as well a sound body as a sound mind, carefully avoid intemperance and debauchery : the most temperate and sober persons are subject to sickness, weakness, and diseases, but the intemperate can never be long without them.

SIR MATTHEW HALE.

BE very moderate in eating and drinking; drunkenness is the great vice of the time, and by drunkenness I do mean, not only gross drunkenness, but also tippling, drinking excessively and immoderately, or more than is convenient or necessary. Avoid those companies that are given to it, come not into those places that are devoted to that beastly vice, namely, taverns and ale-houses; avoid and refuse those devices that are used to occasion it, as drinking and pledging of healths: be resolute against it, and when your resolution is once known, you will never be solicited to it.

1610.

## JUDICATURE.

Of all the virtues, *justice* is the best;  
 Valour without it is a common pest :  
 Pirates and thieves, too oft with courage graced,  
 Shew us how ill that virtue may be placed.  
 'Tis our complexion makes us chaste or brave;  
 Justice, from reason and from Heav'n we have :  
 All other virtues dwell but in the blood,  
 That in the soul, and gives the name of good.  
*Justice*, the queen of virtues.—

WALLER.

JUDGES ought to remember, that their office is "*jus dicere*," and not "*jus dare*;" to interpret law, and not to make law, or give law: else will it be like the authority claimed by the church of Rome; which, under pretext of exposition of Scripture, doth not stick to add and alter; and to pronounce that which they do not find; and by show of antiquity, to introduce novelty.

Judges ought to be more learned than witty, more reverend than plausible, and more advised than confident. Above all things, integrity is their portion and proper virtue. "*Cursed*" (saith the law) "*is he that removeth the land-mark.*" The mislayer of a mere stone is to blame; but it is the unjust judge that is the capital remover of land-marks, when he defineth amiss of lands and property. One foul sentence doth more hurt than

many foul examples; for these do but corrupt the stream, the other corrupteth the fountain.

LORD BACON.

“*THERE be,*” saith the Scripture, “*that turn judgment into wormwood;*” and surely there be also, that turn it into vinegar: for injustice maketh it bitter, and delays make it sour.

The principal duty of a judge, is to suppress force and fraud; whereof, force is the more pernicious when it is open; and fraud when it is close and disguised. Add thereto, contentious suits, which ought to be spewed out, as the surfeit of courts.

A judge ought to prepare his way to a just sentence, as God useth to prepare his way, by raising valleys and taking down hills: so when there appeareth on either side, a high hand, violent prosecution, cunning advantages taken, combination, power, great counsel, then is the virtue of a judge to make inequality equal; that he may plant his judgment as upon an uneven ground. “*Qui fortiter emungit, elicit sanguinem,*” and where the wine-press is hard wrought, it yields a harsh wine, that tastes of the grape-stone.

Judges must beware of hard constructions and strained inferences, for there is no worse torture than the torture of laws: especially, in case of laws penal, they ought to have care that that which was meant for terror be not turned into rigour; and that

they bring not upon the people that shower whereof the Scripture speaketh : “ *Pluet super eos laqueos,*” for penal laws pressed, are a shower of snares upon the people : therefore, let penal laws, if they have been sleepers of long, or if they be grown unfit for the present time, be, by wise judges, confined in the execution.

LORD BACON.

IN causes of life and death, judges ought (as far as the law permitteth) in justice to remember mercy, and to cast a severe eye upon the example, but a merciful eye upon the person.

IBID.

PATIENCE and gravity of hearing is an essential part of justice ; and an over-speaking judge, is no well-tuned cymbal. It is no grace to a judge, first to find that which he might have heard in due time from the bar ; or to shew quickness of conceit, in cutting off evidence or counsel too short ; or to prevent information by questions, though pertinent. The parts of a judge in hearing are four : to direct the evidence ; to moderate length, repetition, or impertinency of speech ; to recapitulate, select, and collate the material points of that which hath been said ; and to give the rule or sentence. Whatsoever is above these is too much, and proceedeth either of glory and willingness to speak, or of impatience to hear, or

of shortness of memory, or of want of a stayed and equal attention.

LORD BACON.

IT is a strange thing to see that the boldness of advocates should prevail with judges; whereas they should imitate God, in whose seat they sit; who represseth the presumptuous and giveth grace to the modest: but it is more strange that judges should have noted favourites, which cannot but cause multiplication of fees, and suspicion of by-ways. There is due from the judge to the advocate, some commendation and gracing, where causes are well handled and fair pleaded, especially towards the side which obtaineth not; for that upholds in the client the reputation of his counsel, and beats down in him the conceit of his cause.

There is likewise due to the public, a civil reprehension of advocates, where there appeareth cunning counsel, gross neglect, slight information, indiscreet pressing, or an over-bold defence; and let not the counsel at the bar chop with the judge, nor wind himself into the handling of the cause anew, after the judge hath declared his sentence; but, on the other side, let not the judge meet the cause half-way, nor give occasion to the party to say, his counsel or proofs were not heard.

Idem.

JUDGES ought, above all, to remember the

conclusion of the Roman twelve tables, "*Salus populi suprema lex*," and to know that laws, except they be in order to that end, are but things captious, and oracles not well inspired; therefore it is a happy thing in a state, when kings and states do often consult with judges, and again, when judges do often consult with the king and state: the one, when there is matter of law intervenient in business of state; the other, when there is some consideration of state intervenient in matter of law.

LORD BACON.

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## KINGS.

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————— A monarch's crown,  
Golden in show, is but a crown of thorns;  
Brings dangerous troubles, cares, and sleepless nights,  
To him who wears the regal diadem.  
For therein lies the office of a king,  
His honour, virtue, merit, and chief praise,  
That for the public, all his weight he bears.

MILTON.

Luxurious kings are to their people lost,  
They live like *drones*, upon the public cost.

DRYDEN.

A KING is a mortal god on earth, unto whom the living God hath lent his own name as a great honour; but withal, told him he should die like



a man, lest he should be proud, and flatter himself that God hath with his name, imparted unto him his nature also.

Of all kind of men, God is the least beholding unto them; for he doth most for them, and they do ordinarily least for him.

He must make religion the rule of government, and not to balance the scale; for he that casteth in religion only to make the scales even, his own weight is contained in those characters, "*Mene, mene, tekel, upharsin*;" "He is found too light, his kingdom shall be taken from him."

And that king that holds not religion the best reason of state, is void of all piety and justice, the supporters of a king.

He is the fountain of honour, which should not run with a waste pipe, lest the courtiers sell the water, and then (as papists say of their holy wells) it loses the virtue.

A king that setteth to sale seats of justice, oppresseth the people; for he teacheth his judges to sell justice; and, "*precio parata, precio venditur justitia*."

Bounty and magnificence are virtues very regal, but a prodigal king is nearer a tyrant, than a parsimonious; for, store at home draweth not his contemplations abroad; but want supplieth itself of what is next, and many times the next way: a king herein must be wise, and know what he may justly do.

That king which is not feared, is not loved;

and he that is well seen in his craft, must as well study to be feared as loved; yet not loved for fear, but feared for love.

Therefore, as he must always resemble him whose great name he beareth, and that as in manifesting the sweet influence of his mercy on the severe stroke of his justice; sometimes, so is this not to suffer a man of death to live; for besides that the land doth mourn, the restraint of justice towards sin, doth more retard the affection of love, than the extent of mercy doth inflame it; and sure, where love is ill bestowed, fear is quite lost.

The love which a king oweth to a weal public, should not be restrained to any one particular; yet that his more special favour do reflect upon some worthy ones, is somewhat necessary, because there are few of that capacity.

His greatest enemies are his flatterers; for though they ever speak on his side, yet their words still make against him.

A king, when he presides in council, let him beware how he opens his own inclination, too much in that which he propoundeth, for else, counsellors will but take the wind of him, and instead of giving free counsel, will sing him a song of "*Placebo*."

It is in vain for princes to take counsel concerning matters, if they take no counsel likewise concerning persons; for all matters are as dead images; and the life of the execution of affairs

resteth in the good choice of persons : neither is it enough to consult concerning persons, "*secundum genera*," as in an idea or mathematical description, what the kind and character of the person should be ; for the greatest errors are committed, and the most judgment is shewn in the choice of individuals. It was truly said, "*optimi consilarii mortui*;" " Books will speak plain " when counsellors blanch ;" therefore it is good to be conversant with them, specially the books of such as themselves have been actors upon the stage.

Princes had need, in tender matter and ticklish times, to beware what they say, especially in those short speeches which fly abroad like darts, and are thought to be shot out of their secret intentions ; for as for large discourses, they are flat things, and not so much noted.

The poets feign, that the rest of the gods would have bound Jupiter, which he hearing of, by the counsel of Pallas, sent for Briareus with his hundred hands, to come to his aid : an emblem, no doubt, to shew how safe it is for monarchs to make sure of the good-will of common people.

LORD BACON.

" ALL precepts concerning kings, are in effect comprehended in these remembrances : Remember thou art a man ; remember thou art God's vicerent. The one bridleth their power, and the other their will.

Idid.

THEY say that the goodliest cedars which grow on the high mountains of *Libanus*, thrust their roots between the clefts of hard rocks, the better to bear themselves against the strong storms that blow there. As nature hath instructed those kings of trees, so hath reason taught the kings of men, to root themselves in the hardy hearts of their faithful subjects.

SIR WALTER RALEGH.

THE rule of a king is no more, nor none other, than of a common father over his whole country, which he that knows what the power of a father is, or ought to be, knows to be enough.

Isap.

A KING should have special care that his children, especially the heir apparent, have such bringing up as is meet for a king, viz. in learning; specially in matters pertaining to state, and in martial exercise; contrary to the practice of many princes, who suffer their children to be brought up in pleasure, and to spend their time in hunting, &c. which, by reason of their defects, afterwards is a cause of misgovernment and alteration of state.

Isia.

WHO hath not observed what labour, practice, peril, bloodshed, and cruelty, the kings and princes of the world have undergone, exercised,

taken on them, and committed, to make themselves and their issues masters of the world? And yet hath *Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome*, and the rest, no fruit, flower, grass, nor leaf, springing upon the face of the earth of those seeds. No, their very roots and ruins do hardly remain.

SIR WALTER RALEGH.

TO be a good governor, is a rare commendation, and to prefer the weal public above all respects whatsoever, is the virtue justly termed *heroical*. Of this virtue, many ages afford not many examples. *Hector* is named by *Aristotle*, as one of them, and deservedly, if this praise be due to extraordinary height of fortitude, used in defence of a man's own country. But if we consider that a love of the general good, cannot be perfect without reference unto *the fountain of all goodness*; we shall find that no moral virtue, how great soever, can by itself deserve the commendation of *more than virtue*, as the *heroical* doth. Wherefore, we must search the Scriptures for patterns hereof; such as *David, Josaphat*, and *Josias* were. Of christian kings, if there were many such, the world would soon be happy. It is not my purpose to wrong the worth of any, by denying the praise where it is due, or by preferring a less excellent. But he that can find a king, religious and zealous in God's cause, without enforcement either of adversity, or of some regard

of state; a procurer of the general peace and quiet; who not only useth his authority, but adds the travail of his eloquence in admonishing his judges to do justice; by the vigorous influence of whose government, civility is infused, even into those places that had been the dens of savage robbers and cut-throats; one that hath quite abolished a slavish *Brehon* law, by which a whole nation of his subjects were held in bondage; and one, whose higher virtue and wisdom doth make the praise, not only of nobility and other ornaments, but of abstinence from the blood, the wives, and the goods of those that are under his power, together with a world of chief commendations, belonging unto some good princes, to appear less regardable: he, I say, that can find such a king, findeth an example, worthy to add unto virtue an honourable title, if it were formerly wanting. Under such a king, it is likely, by God's blessing, that a land shall flourish, with increase of trade, in countries before unknown, that civility and religion shall be propagated into barbarous and heathen countries, and that the happiness of his subjects shall cause the nations far off removed, to wish him their sovereign.

SIR WALTER RALEGH.

AS many kingdoms as the devil shewed our Saviour, and the glory of them, if they could be at once enjoyed, are not worth the gaining, by

ways of sinful ingratitude and dishonour, which hazards a soul worth more worlds than this hath kingdoms.

KING CHARLES.

I KNOW no resolutions more worthy a christian king, than to prefer his conscience before his kingdoms.

IBID.

I DESIRE always more to remember I am a christian than a king, for what the majesty of one might abhor, the charity of the other is willing to bear; what the height of a king tempteth to revenge, the humility of a christian teacheth to forgive.

IBID.

I THINK clemency a debt which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay any thing for his mercy, but only prayers and praises.

IBID.

THE true glory of princes consists in advancing God's glory, in the maintenance of true religion, and the church's good; also in the dispensation of civil power with justice and honour, to the public peace.

IBID.

**I KNOW** there are few steps between the prisons and graves of princes.

**KING CHARLES.**

**WITH** God I would have you begin and end, who is King of kings; the sovereign Disposer of the kingdoms of the world, who pulleth down one, and setteth up another. The best government and highest sovereignty you can attain to, is to be subject to him, that the sceptre of his word and Spirit may rule in your heart.

**IBID.**

**IN** all times, the princes of England have done something illegal to get money: but then came a parliament, and all was well; the people and the prince kist and were friends, and so things were quiet for a while. Afterwards there was another trick found out to get money, and after they had got it, another parliament was called to set all right, &c. But now, they have so outrun the constable, —————

**SELDEN.**



## LOVE.

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All true lovers are  
Unstaid and skittish in all motions else,  
Save in the constant image of the creature  
That is beloved.

SHAKSPEARE.

Love is the pleasant frenzy of the mind,  
And frantic men in their mad actions shew  
A happiness that none but madmen know.  
'T is an enchantment, where the reason 's bound,  
But Paradise is in th' enchanted ground.

DRYDEN.

REMEMBER, when thou wert a sucking child,  
that then thou didst love thy nurse, and that thou  
wert fond of her. After a while, thou didst love  
the dry-nurse, and didst forget the other; after  
that, thou didst also despise her. So will it be  
with thee in thy liking in elder years; and there-  
fore, though thou canst not forbear to love, yet  
forbear to link, and after a while thou shalt find  
an alteration in thyself, and see another face more  
pleasing than the first, second, or third love.

SIR WALTER RALEGH.

THE force of love, to those poor folk that feel  
it, is in many ways very strange, but no way  
stranger than that it doth so enchain the lover's  
judgment upon her that holds the reins of his

mind, that whatsoever she doth is ever in his eyes best. And that best being the continual motion of our changing life, turned by her to any other thing; that thing again becometh best, so that nature in each kind, suffering but one superlative, the lover only admits no positive. If she sit still, that is best, for so is the conspiracy of her several graces held best together, to make one perfect figure of beauty. If she walk, no doubt that is best, for, besides the making happy the more places by her steps, the very stirring adds a pleasing life to her native perfections. If she be silent, that without comparison is best, since by that means, the untroubled eye most freely may devour the sweetness of his object; but if she speak, he will take it upon his death, that is best; the quintessence of each word being distilled down into his affected soul.

SIR PHILIP SIDNEY.

IT utterly subverts the course of nature, in making reason give place to sense, and man to woman. And truly I think, hereupon it first getteth the name of *love*; for, indeed, the true love hath that excellent nature in it, that it doth transform the very essence of the lover into the thing loved; uniting, and, as it were, incorporating it with a secret and inward working. And herein do these kinds of loves imitate the excellent: for as the love of Heaven makes one heavenly, the love of virtue, virtuous; so doth the love of the world

make one become worldly; and this effeminate love of a woman doth so womanize a man, that if he yield to it, it will not only make him an Amazon, but a launder, a distaff, a spinner, or whatsoever other vile occupation their idle heads can imagine, and their weak hands perform.

SIR PHILIP SIDNEY.

IT is a poor saying of *Epicurus*, "*Satis magnum alter alteri theatrum sumus*;" as if man, made for the contemplation of Heaven and all noble objects, should do nothing but kneel before a little idol, and make himself subject, though not of the mouth, as beasts are, yet of the eye, which was given him for higher purposes. It is a strange thing to note the excess of this passion, and how it braves the nature and value of things, by this, that the speaking in a perpetual hyperbole is comely in nothing but in love. Neither is it merely in the phrase; for whereas, it hath been well said, that the arch flatterer, with whom all the petty flatterers have intelligence, is a man's self; certainly the lover is more; for there was never proud man thought so absurdly well of himself, as the lover doth of the person loved, and therefore it was well said, "*That it is impossible to love and to be wise*." Neither doth this weakness appear to others only, and not to the party loved, but to the loved most of all, except the love be reciproque; for it is a true rule, that

love is ever rewarded either with the reciproque, or with an inward and secret contempt.

By how much the more men ought to beware of this passion, which loseth not only other things, but itself ! As for the other losses, the poets' relation doth well figure them, that he that preferred *Helena* quitted the gifts of *Juno* and *Pallas* ; for whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom.

LORD BACON.

THEY do best, who, if they cannot but admit love, yet make it keep quarter, and sever it wholly from their serious affairs and actions of life ; for if it check once with business, it troubleth men's fortunes, and maketh men that they can no ways be true to their own ends.

I know not how, but martial men are given to love, I think it is but as they are given to wine, for *perils* commonly ask to be paid in *pleasures*.

Nuptial love maketh mankind ; friendly love perfecteth it ; but wanton love corrupteth and embaseth it.

IBID.

## MARRIAGE.

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If e'er I take a wife, I will have one,  
 Neither for beauty, nor for portion,  
 But for her virtues—and I'll married be,  
 Not for my lust, but for posterity.  
 And when I 'm wed, I 'll never jealous be,  
 But make her learn how to be chaste by me.  
 And, be her face what 't will, I 'll think her fair,  
 If she within the house confine her care.  
 If modest in her words and clothes she be,  
 Not daub'd with pride and prodigality,  
 If with her neighbours she maintain no strife,  
 And bear herself to me a faithful wife,  
 I'd rather unto such an one be wed,  
 Than clasp the choicest HELEN in my bed.  
 Yet, though she were an angel, my affection  
 Should only *love*, not doat on her perfection.

RANDOLPH.

AS the consolation of children well begotten  
 is great, no less, but rather greater, ought to be  
 that which is occasion of children, that is, honour-  
 able matrimony; a love by all laws allowed, not  
 mutable nor encumbered with such vain cares  
 and passions as that other love, whereof there is  
 no assurance. A match, forsooth, made for ever,  
 and not for a day; a solace provided for youth,  
 a comfort for age, a knot of alliance and amity  
 indissoluble.

POTTENHAM.

WIVES are young men's mistresses, companions for middle age, and old men's nurses: so as a man may have a quarrel to marry when he will: but yet, he was reputed one of the wise men, that made answer to the question, when a man should marry? "*A young man not yet, an elder man not at all.*"

LORD BACON.

OF all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, 'tis most meddled with by other people.

SILVER.

MARRIAGE is nothing but a civil contract; 'tis true 'tis an ordinance of God, so is every other contract; God commands me to keep it when I have made it.

IRID.

MARRIAGE is a desperate thing: the frogs in *Æsop* were extreme wise; they had a great mind to some water, but they would not leap into the well, because they could not get out again.

IRID.

WE single out particulars, and apply God's providence to them; thus, when two have married and have undone one another, they say it was

God's providence we should come together, when God's providence does equally concern in every thing.

Selden.

THE greatest care ought to be had in the choice of a wife, and the only danger therein is beauty; by which all men, in all ages, wise and foolish, have been betrayed. And though I know it vain to use reasons or arguments to dissuade thee from being captivated therewith, there being few or none, that ever resisted that witchery, yet I cannot omit to warn thee, as of other things, which may be thy ruin and destruction. For the present time, it is true, that every man prefers his fantasy in that appetite before all other worldly desires, leaving the care of honour, credit, and safety, in respect thereof. But remember, that though these affections do not last, yet the bond of marriage dureth to the end of thy life.

Remember, secondly, that if thou marry for beauty, thou bindest thyself all thy life for that which perchance will neither last nor please thee one year, and when thou hast it, it will be to thee of no price at all; for the degree dieth when it is attained, and the affection perisheth when it is satisfied.

SIR WALTER RALEGH.

IF it be late ere thou take a wife, thou shalt spend the prime and summer of thy life with

barlots, destroy thy health, impoverish thy estate, and endanger thy life; and be sure of this, that how many mistresses soever thou hast, so many enemies thou shalt purchase to thyself; for there never was any such affection that ended not in hatred or disdain. Remember the saying of Solomon: "*There is a way which seemeth right to a man, but the issues thereof are the wages of death;*" for, howsoever lewd woman please thee for a time, thou wilt hate her in the end, and she will study to destroy thee. If thou canst not abstain from them in thy vain and unbridled times, yet remember that thou sowest on the sands, and dost mingle the vital blood with corruption, and purchasest diseases, repentance, and hatred only. Bestow, therefore, thy youth, so that thou mayest have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young, thou wilt think it will never have an end, but, behold, the longest day hath his evening, and that thou shalt enjoy it but once, that it never turns again; use it therefore, as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.

SIR WALTER RALEGH.

LET thy time of marriage be in thy young and strong years; for, believe it, the young wife ever betrayeth the old husband, and she that had thee



not in thy flower, will despise thee in thy fall,  
and thou shalt be unto her but a captivity and  
sorrow.

SIR WALTER RALEGH.

THY best time will be towards thirty; for as  
the younger years are unfit either to choose or to  
govern a wife and family, so, if thou stay long,  
thou shalt hardly see the education of thy chil-  
dren, which, being left to strangers, are in effect  
lost: and better were it to be unborn than ill-bred,  
for thereby thy posterity shall either perish, or  
remain a shame to thy name and family.

IBID.

ABOVE all the rest, have a care thou dost not  
marry an uncomely woman for any respect: for  
comeliness in children is riches, if nothing else  
be left them. And, if thou have a care for thy  
race of horses, and other beasts, value the shape  
and comeliness of thy children before alliances  
or riches:\* have a care therefore of both toge-  
ther, for if thou have a fair wife and a poor one,  
if thine own estate be not great, assure thyself

\* Sir Walter seems to have been of the same way of think-  
ing with his royal mistress, who used to say, that "*a good  
face was a letter of recommendation,*" and who (as we are  
informed by *Naunton*) in regard to those she employed in  
state affairs, "always took personage in the way of her  
election, excepting some of her kindred, and some few that  
"had handsome wits in crooked bodies."

that love abideth not with want, for she is thy companion of plenty and honour. I never yet knew a poor woman exceeding fair, that was not made dishonest by one or other in the end.

SIR WALTER RALEGH.

HAVE ever more care that thou be beloved of thy wife, rather than thyself besotted on her, and thou shalt judge of her love by these two observations: *First*, if thou perceive she have a care of thy estate, and exercise herself therein; the other, if she study to please thee, and be sweet unto thee in conversation, without thy instruction; for love needs no teaching nor precept.

On the other side, be not sour or stern to thy wife, for cruelty engendereth no other thing than hatred: let her have equal part of thy estate whilst thou livest, if thou find her sparing and honest; but what thou givest after thy death, remember that thou givest it to a stranger, and most times to an enemy; for he that shall marry thy wife will despise thee, thy memory, and thine, and shall possess the quiet of thy labours, the fruit which thou hast planted, enjoy thy love, and spend with joy and ease what thou hast spared, and gotten with care and travel. Yet, always remember, that thou leave not thy wife to be a shame unto thee after thou art dead, but that she may live according to thy estate, especially if thou hast few children, and them

provided for. But howsoever it be, or whatsoever thou find, leave thy wife no more than of necessity thou must, but only during her widowhood ; for if she love again, let her not enjoy her second love in the same bed wherein she loved thee, nor fly to future pleasures with those feathers which death hath pulled from thy wings ; but leave thy estate to thy house and children, in which thou livest upon earth, whilst it lasteth. To conclude, wives were ordained to continue the generation of men, not to transfer them and diminish them, either in continuance or ability, and therefore thy house and estate, which liveth in thy son and not in thy wife, is to be preferred.\*

SIR WALTER RALEGH.

\* The above observations must not be considered as having arisen from any mean or selfish principle in the mind of our illustrious knight ; for they have been approved and acted upon by the wisest of mankind. His letter to his wife, after his condemnation to the scaffold, gives exemplary proof of his conjugal affection and liberality of sentiment, as may be seen in the following extract : “ Dear wife, I beseech you, for my soul’s sake, pay all poor men. When I am dead, no doubt you shall be much sought unto, for the world thinks I was very rich ; have a care to the fair pretences of men, for no greater misery can befall you in this life, than to become a prey unto the world, and after to be despised. I speak (God knows) not to dissuade you from marriage, for it will be best for you, both in respect of God and the world. As for me, I am no more your’s, nor you mine, death hath cut us asunder, and God hath divided me from the world, and you from me. Remember your poor child, for his father’s sake, who loved you in his happiest estate. I sued for my life, but God knows, it was for you and your’s that I desired it ; for know it, my dear wife, your child is the child of a true man, who, in his own respect, despiseth death and his mis-shapen and ugly forms.”

*Remains of Sir Walter Raleigh. 1669.*

IT is one of the best bonds, both of chastity and obedience in the wife, if she think her husband wise, which she will never do if she find him jealous.

LORD BACON.

SEE whether a cage can please a bird, or whether a dog grow not fiercer with tying? What doth jealousy, but stir up the mind to think what it is from which they are restrained? For they are treasures, or things of great delight, which men use to hide, for the aptness they have to each man's fancies: and the thoughts once awakened to that, harder sure it is to keep those thoughts from accomplishment, than it had been before to have kept the mind (which, being the chief part, by this means is defiled) from thinking.

SIR PHILIP SIDNEY.

## NOBILITY.

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Nobility of blood  
Is but a glittering and fallacious good;  
The nobleman is he, whose noble mind  
Is fill'd with inbred worth, unborrow'd from his kind.

DRYDEN.

Virtue's the certain mark, by heaven design'd,  
That's always stamp'd upon a noble mind:  
If you from such illustrious fathers came,  
By copying them, your high extract proclaim.  
In vain you urge the merit of your race,  
And boast that blood which you yourselves debase.

OLDHAM.

**NOBILITY** without virtue and wisdom, is blood indeed, but blood truly without bones and sinews, and so of itself, without the other, very weak to bear the burden of weighty affairs. The greatest ship, indeed, commonly carrieth the greatest burden, but yet always with the greatest jeopardy, not only for the persons and goods committed unto it, but even for the ship itself, except it be governed with the greater wisdom.

But nobility, governed by learning and wisdom, is, indeed, most like a fair ship, having tide and wind at will, under the rule of a skilful master: when, contrariwise, a ship carried, yea, with the highest tide and greatest wind, lacking a skilful *master*, most commonly doth either sink itself upon

sands, or break itself upon rocks. And even so, how many have been either drowned in vain pleasure, or overwhelmed by stout wilfulness, the histories of England be able to afford over many examples unto us. Therefore, ye great and noble men's children, if ye will have rightfully that praise, and enjoy surely that place which your fathers have, and elders had, and left unto you, ye must keep it as they gat it, and that is, by the only way of virtue, wisdom, and worthiness.

ROGER ASCHAN.

THE multiplying of nobility, and other degrees of quality, in an over proportion to the common people, doth speedily bring a state to necessity; and so doth likewise an over-grown clergy; for they bring nothing to the stock.

LORD BACON.

A GREAT and potent nobility addeth majesty to a monarch, but diminisheth power; and putteth life and spirit into the people, but presseth their fortune.

A numerous nobility causeth poverty and inconvenience in a state: for it is a surcharge of expense; and, besides, it being of necessity that many of the nobility fall in time to be weak in fortune, it maketh a kind of disproportion between honour and means.

Idem.

AS for nobility, *in particular persons*, it is a reverend thing to see an ancient castle, or building not in decay, or to see a fair timber-tree sound and perfect. How much more to behold an ancient noble family, which hath stood against the waves and weathers of time. For *new nobility* is but the act of power; but ancient nobility is the act of time.

LORD BACON.

NOBILITY, or difference from the vulgar, was not in the beginning given to the succession of blood, but to succession of virtue. He is truly and intirely noble, who maketh a singular profession of public virtue, serving his prince and country; and being descended of parents and ancestors that have done the like.

SIR WALTER RALEGH.

I FORBEAR to mention the sordid ways of attaining to titles in our days, but whoever will take the pains to examine them, shall find that they rather defile than ennoble the possessors. And, whereas men are truly ennobled only by virtue, and respect is due to such as are descended from those who have bravely served their country, because it is presumed (till they shew the contrary) that they will resemble their ancestors: these modern courtiers, by their names and titles, frequently oblige us to call to mind such things as are not to be mentioned without blushing.

Whatever the ancient noblemen of England were, we are sure they were not such as these. And though it should be confessed, that no others than dukes, marquises, earls, and barons, had their places in the councils mentioned by *Cæsar* and *Tacitus*, or in the great assemblies of the Saxons, it could be to no advantage to such as now are called by those names. They were the titles of offices conferred upon those who did, and could best conduct the people in time of war, give counsel to the king, administer justice, and perform other public duties; but were never made *hereditary*, except by abuse, much less were they sold for money, or given as recompences of the vilest services. If the ancient order be totally inverted, and the ends of its institution perverted, they who from thence pretend to be distinguished from other men, must build their claim upon something very different from antiquity.

ALGERNON SIDNEY.

THE making of new lords lessens all the rest. 'Tis in the business of lords, as 'twas with St. Nicholas's image: the countryman, you know, could not find in his heart to adore the new image made of his own plum-tree, though he had formerly worshipped the old one. The lords that are ancient, we honour, because we know not whence they come, but the new ones we slight, because we know their beginning.

SELDEN.



ANCIENTLY the noblemen lay within the city, for safety and security. The bishops' houses were by the water-side, because they were held sacred persons, which nobody would hurt.

Selden.

THE hall was the place where the great lord used to eat, (wherefore else were the halls made so big ?) where he saw all his servants and tenants about him. He ate not in private, except in time of sickness ; when once he became a thing cooped up, all his greatness was spoiled. Nay, the king himself used to eat in the hall, and his lords sat with him, and then he understood men.

Idid.

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## OATHS.

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IT is not as faithless men take it, that he which sweareth to a man, to a sovereign, to a state, or to a king, and sweareth by the name of the living Lord, and in his presence, that this promise, if it be broken, is broken to a man, to a society, to a state, or to a prince ; but the promise in the name of God made, is broken to God. It is

God that we therein neglect; we therein profess that we fear him not, and that we set him at nought and defy him. If he, that without reservation of honour, giveth a lie in the presence of the king, or of his superior, doth, in point of honour, give the lie to the king himself, or to his superior; how much more doth he break faith with God, that giveth faith in the presence of God, promiseth in his name, and makes him a witness of the covenant made?

SIR WALTER RALEGH.

IF it be permitted, by the help of a ridiculous distinction, or by a God-mocking equivocation, to swear one thing by the name of the living God, and to reserve in silence, a contrary intent: the life of man, the estates of men, the faith of subjects to kings, of servants to their masters, of vassals to their lords, of wives to their husbands, and of children to their parents, and of all trials of right, will not only be made uncertain, but all the chains whereby freemen are tied in the world, be torn asunder.

It is by oath, when kings and armies cannot pass, that we enter into the cities of our enemies, and into their armies: it is by oath that wars take end which weapons cannot end. And what is it, or ought it to be, that makes an oath thus powerful, but this: That he that sweareth by the name of God, doth assure others that his words are true, as the Lord of all the world is true, whom

he calleth for a witness, and in whose presence he that taketh the oath hath promised? I am not ignorant of their poor evasions, which play with the severity of God's commandments in this kind: but this, indeed, is the best answer: That he breaks no faith, that hath none to break; for whosoever hath faith and the fear of God, dares not do it.

SIR WALTER RALEGH.

LAMENTABLE it is, that the taking of oaths, now-a-days, is rather made a matter of custom than of conscience.

IBID.

THERE is no oath scarcely, but we swear to things we are ignorant of. For example, the oath of supremacy; how many know how the king is king? What are his right and prerogative? So, how many know what are the privileges of the parliament, and the liberty of the subject, when they take the protestation? But *the meaning is*, they will defend them when they know them. As if I should swear I would take part with all that wear red ribbands in their hats; it may be I do not know which colour is red; but when I do know, and see a red ribband in a man's hat, then will I take his part.

SELDEN.

## PARENTS AND CHILDREN.

Oh! it is sharper than a serpent's tooth  
To have a thankless child.

————— Filial ingratitude!  
Is it not as this mouth should tear this hand  
For lifting food to 't?

SHAKESPEARE.

SEE the great obedience that was used in old time to fathers and governors: no son, were he never so old of years, never so great of birth, though he were a king's son, might marry but by his father's, and mother's also, consent. *Cyrus* the Great, after he had conquered Babylon, and subdued rich King *Cræsus*, with whole Asia Minor, coming triumphantly home, his uncle *Cyaxeris* offered him his daughter to wife. *Cyrus* thanked his uncle, and praised the maid; but for marriage, he answered him with these wise and sweet words, as they be uttered by Xenophon: "Uncle *Cyaxeris*, I commend the stock, I like the maid, and I allow well the dowry; but, by the counsel and consent of my father and mother, I will determine farther of these matters."

Strong Samson also, in Scripture, saw a maid that liked him, but he spake not to her, but went home to his father and his mother, and desired both father and mother to make the marriage for him.

ROGER ASCHAM.

TO honour our parents with whom we are one and the same, is a gratitude which nature itself hath taught us towards them, who, after God, gave us life and being, have begotten us and borne us, cherished us in our weak and helpless infancy, and bestowed on us the harvest and profit of their labours and cares.

SIR WALTER RALEGH.

IF we despise our parents, who have given us being, we thereby teach our own children to scorn and neglect us, when our aged years require comfort and helps at their hands.

IBID.

THE joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor they will not utter the other. Children sweeten labours, but they make misfortunes more bitter: they increase the cares of life, but they mitigate the remembrance of death.

LORD BACON.

THE difference of affection in parents towards their several children, is many times unequal, and sometimes unworthy; especially in the mother. As Solomon says, "*A wise son rejoiceth the father, but an ungracious son shames the mother.*" A man shall see where there is a house full of children, one or two of the eldest respected, and the youngest made wantons; but in the midst some

there are as it were forgotten, who many times nevertheless prove the best.

The illiberality of parents in allowance towards their children, is an harmful error; makes them base, acquaints them with shifts, makes them sort with mean company, and makes them surfeit more when they come to plenty; and therefore the proof is best when men keep their authority towards their children, but not their purses.

Men have a foolish manner (both parents and school-masters and servants) in creating and breeding an emulation between brothers during childhood, which many times sorteth to discord when they are men, and disturbeth families.

Let parents choose betimes the vocations and courses they mean their children should take, for then they are most flexible, and let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to. It is true that if the affection or aptness of the children be extraordinary, then it is good not to cross it; but generally the precept is good, "*Optimum elige, suave et facile illud faciet consuetudo.*"

LORD BACON.

IT were great reason that those that have children should have greatest care of future times, unto which they know they must transmit their dearest pledges.

LARD.

## PLEASURES.

Alas, how poor a trifle 's all  
 That thing which here we pleasure call!  
 Since what our very souls has cost  
 Is hardly got, and quickly lost.

CATHERINE PHILIPS.

**THERE** are many things that in themselves have nothing that is truly delightful: on the contrary, they have a good deal of bitterness in them; and yet, from our perverse appetites after forbidden objects, are not only ranked among the pleasures, but are made even the greatest designs of life.

SIR THOMAS MORE'S UTOPIA.  
*Translated by Bishop Burnet.*

**PLEASURE** is the chief part of man's felicity in this world, and also, as our Theologians say, in the world to come. Therefore while we may, yea always if it could be, to rejoice and take our pleasures in *virtuous and honest sort*, is not only allowable, but also necessary, and very natural to man.

PUTTENHAM.

'TIS a wrong way to proportion other men's pleasures to ourselves; 'tis like a child's using a little bird: "O poor bird, you shall sleep with me," so lays it in his bosom, and stifles it with his hot

breath; the bird had rather be in the cold air:  
And yet too, 'tis the most pleasing flattery, to like  
what other men like.

Selden.

'TIS most undoubtedly true, that all men are  
equally given to their pleasures, only thus, one man's  
pleasure lies one way, and another's another. Plea-  
sures are all alike, simply considered in themselves;  
he that hunts, or he that governs the common-  
wealth, they both please themselves alike; only  
we commend that whereby we ourselves receive  
some benefit. As if a man place his delight in  
things that tend to the common good; he that  
takes pleasure to hear sermons, enjoys himself as  
much as he that hears plays; and could he that  
loves plays endeavour to love sermons, possibly he  
might bring himself to it, as well as to any other  
pleasure. At first it may seem harsh and tedious,  
but afterwards 'twould be pleasing and delightful.  
So it falls out in that which is the great pleasure  
of some men; tobacco, at first they could not  
abide it, and now they cannot do without it.

IBID.

WHILST you are upon earth, enjoy the good  
things that are here, (to what end were they given?)  
and be not melancholy, and wish yourself in heaven.  
If a king should give you the keeping of a castle,  
with all things belonging to it, orchards, gardens,  
&c. and bid you use them, withal promise you,



that after twenty years to remove you to the court, and to make you a privy counsellor. If you should neglect your castle, and refuse to eat of those fruits, and sit down and whine and wish you were a privy counsellor, do you think the king would be pleased with you?

Selden.

PLEASURES of meat, drink, clothes, &c. are forbidden those that know not how to use them. Just as nurses cry, Pah! when they see a knife in a child's hand; they will never say any thing to a man.

IBID.

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## POETRY.

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Poets, like lovers, should be bold, and dare;  
 They spoil their business with an over care:  
 And he who servilely creeps after sense  
 Is safe, but ne'er will reach an excellence:  
 And though he stumble in a full career,  
 Yet rashness is a better fault than fear.

DRYDEN.

IF it be, as I affirm, that no learning is so good as that which teacheth and moveth to virtue, and that none can both teach and move thereto so

much as *poesy*; then is the conclusion manifest, that ink and paper cannot be to a more profitable purpose employed.

SIR PHILIP SIDNEY.

IT is not rhyming and versing that maketh a poet, no more than a long gown maketh an advocate, who, though he pleaded in armour, should be an advocate and no soldier; but it is that feigning notable images of virtues, vices, or what else, with that delightful teaching, which must be the right describing note to know a poet by.

IBID.

ONE may be a poet without versifying, and a versifier without poetry.

IBID.

POETRY is of all human learnings the most ancient, and of most fatherly antiquity, as from whence, other learnings have taken their beginnings; since it is so universal, that no learned nation doth despise it, nor barbarous nation is without it; since both *Roman* and *Greek* gave such divine names unto it, the one of prophesying, the other of making; and that indeed that name of making is fit for him, considering that where all other arts retain themselves within their subject, and receive, as it were, their being from it; the poet only, only bringeth his own stuff, and

doth not learn a conceit out of a matter, but maketh matter for a conceit. Since neither his description nor end containeth any evil, the thing described cannot be evil; since his effects be so good as to teach goodness, and delight the learners of it; since therein (namely, in moral doctrine, the chief of all knowledges) he doth not only far pass the *historian*, but for instructing is well nigh comparable to the *philosopher*, for moving, leaveth him behind him. Since the holy scriptures (wherein there is no uncleanness) hath whole parts in it poetical, and that even our Saviour, Christ, vouchsafed to use the flowers of it: since all his kindnesses are not only in their united forms, but in their severed dissections fully commendable. I think, (and think I think rightly) the laurel crown appointed for triumphant captains, doth worthily, of all other learnings, honour the *poet's* triumph.

SIR PHILIP SIDNEY.

THE prophet *David* having singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the house of God, left behind him to that purpose, a number of divinely indited poems, and was farther the author of adding unto poetry, melody in public prayer; melody, both vocal and instrumental, for the raising up of men's hearts, and the sweetening of their affections towards God. In which considerations, the church of Christ doth likewise, at this present day, retain it as an orna-

ment to God's service, and an help to our own devotion.

They must have hearts very dry and tough, from whom the melody of the *psalms* doth not sometime draw that wherein a mind religiously affected, delighteth.

HOOKE.

THERE is no reason plays should be in verse, either in blank or rhyme; only the poet has to say for himself, that he makes something like that which somebody made before him. The old poets had no other reason but this, their verse was sung to music, otherwise it had been a senseless thing to have fettered up themselves.

SELDEN.

## POPERY.

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Bloated with ambition, pride, and avarice,  
 You swell to counsel kings, and govern kingdoms.  
 Content you with monopolizing heav'n,  
 And let this little hanging ball alone.  
 For give you but a foot of conscience there,  
 And you, like *Archimedes*, toss the globe.

DRYDEN.

**HOLLOW** church papists are like the roots of  
 nettle, which themselves sting not; but yet they  
 bear all the stinging leaves.

LORD BACON.

**BEFORE** a juggler's tricks are discovered, we  
 admire him and give him money, but afterwards,  
 we care not for them; so it was before the dis-  
 covery of the juggling of the church of Rome.

SELDEN.

**ONE** of the church of Rome will not come to  
 our prayers: does that agree he doth not like them?  
 I would fain see a catholic leave his dinner, be-  
 cause a nobleman's chaplain says grace; nor haply  
 would he leave the prayers of the church, if going  
 to church were not made a mark of distinction  
 between a protestant and a papist.

IBID.

IN time of parliament, it used to be one of the first things the house did, to petition the King that his confessor might be removed, as fearing either his power with the King, or else, lest he should reveal to the Pope what the house was in doing, as no doubt he did when the catholic cause was concerned.

SELDEN.

THE Pope used heretofore to send the princes of Christendom to fight against the Turk; but Prince and Pope finely juggled together: the monies were raised, and some men went out to the holy war, but commonly after they had got the money, the Turk was pretty quiet, and the Prince and the Pope shared it between them.

IBID.

THE Pope, in sending relics to princes, does as wenches do their *wassels*\* at new-year's tide: they present you with a cup, and you must drink of a slabby stuff; but the meaning is, you must give them monies, ten times more than it is worth.

IBID.

\* Anciently, on new-year's eve, it was the custom for young women to go about with a *wassail bowl*, that is, a bowl of spiced ale, with some sort of verses, that were sung by them in going from door to door. *Wassail* is derived from the Anglo-Saxon *Was heal*, that is, "Be in health." They accepted little presents from the houses they stopped at.

• Vide *Story of Vortigern and Rowena*, in *Verstegan*; also, *Andrews's History of Great Britain*, *Brand's Popular Antiquities*, &c.

THE papists, wherever they live, have another king at Rome; all other religions are subject to the present state, and have no prince elsewhere.\*

SELDEN.

THE priests of Rome aim but at two things; to get power from the king, and money from the subject.

IBID.

WHEN the priests come into a family, they do as a man that would set fire on a house; he does not put fire to the brick wall, but thrusts it into the *thatch*. They work upon the women, and let the men alone.

IBID.

\* Notwithstanding the enlightened age in which we live, and that an instrument of great power has been raised up on the continent of Europe, which has gone nigh to eradicate the very root and foundation of popery; it is to be feared that much of the old leaven of superstition remains in the breasts of many professors of that religion. Although the Pope has been deprived of his temporal possessions and authority, there is little doubt that every true member of the Romish Church will still adhere to him as a spiritual father, and consider his authority and functions, whatever may be his fortunes in the world, as paramount to that of all earthly Kings. The rulers of our nation would do well to consider the above observation of a very wise and learned man, and the many woeful examples which our history unfolds, of the consequences resulting from a power lodged in such hands, before they proceed to make any alteration in the laws as they now stand with respect to the Roman Catholics.

FOR a priest to turn a man when he lies a dying, is just like one that hath a long time solicited a woman and cannot obtain his end ; at length makes her drunk, and so lies with her.

IBID.

THERE is no greater argument (though not used) against *transubstantiation*, than the apostles at their first council, forbidding blood and suffocation. Would they forbid blood, and yet enjoin the eating of blood ?

IBID.

PENANCE is only the punishment inflicted, not *penitence*, which is the right word : a man comes not to do penance because he repents him of his sin, but because he is compelled to it ; he curses him, and could kill him, that sends him thither. The old canons wisely enjoined three years penance, sometimes more, because in that time a man got a habit of virtue, and so committed that sin no more for which he did penance.

IBID.

HE was a wise Pope, that when one that used to be with him, before he was advanced to the popedom, refrained afterwards to come at him, (presuming he was busy in governing the christian world) the Pope sends for him, bids him come again, and, (says he) "*We will be merry as we*



*"were before; for thou little thinkest what a  
" little foolery governs the whole world."*

SELDEN.

IT is a vain thing to talk of a *heretic*, for a man for his heart can think no otherwise than he does think. In the primitive times, there were many opinions; nothing scarce, but some or other held, one of these opinions being embraced by some Prince, and received into his kingdom, the rest were condemned as *heresies*; and his religion, which was but one of the several opinions first, is said to be orthodox, and to have continued ever since the apostles.

IBID.

ALL men that would get power over others, make themselves as unlike them as they can. Upon the same ground, the priests make themselves unlike the laity.

IBID.

Priesthood, that makes a merchandize of heav'n;  
Priesthood, that sells ev'n to their prayers and blessings,  
And forces us to pay for our own cozenage,  
Nay, cheats heav'n too, with entrails and with offals,  
Gives it the garbage of a sacrifice,  
And keeps the best for private luxury.

DRYDEN.

## PRIDE.

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Pride, of all others the most dangerous fault,  
Proceeds from want of sense, or want of thought.

LORD ROSCOMMON.

**PRIDE** thinks its own happiness shines the brighter, by comparing it with the misfortunes of other persons, that by displaying its own wealth, they may feel their poverty the more sensibly. This is that infernal serpent that creeps into the breasts of mortals, and possesses them too much to be easily drawn out.

If you consider the use of clothes, why should a fine thread be thought better than a coarse one? And yet men, as if they had some real advantages beyond others, and did not owe them wholly to their mistakes, look big, seem to fancy themselves to be more valuable, and imagine that a respect is due to them for the sake of a rich garment, to which they would not have pretended, if they had been more meanly clothed, and even resent it as an affront, if that respect be not paid them.

SIR T. MORE.

**EXCEED** not in the humour of thy rags and bravery,\* these will soon wear out of fashion; but

\* Bravery, "show, ostentation, splendour."

DICT.

money in thy purse will ever be in fashion, and no man is esteemed for gay garments, but by fools and women.

SIR WALTER RALEGH.

PRIDE ariseth from an over valuation of a man's self, or a want of a due sense of his dependency upon almighty God. And though all pride be an extreme foolish distemper of the mind, yet some kind of pride is far more unreasonable and vain than other, namely, that kind of pride that ariseth from such objects that are less valuable in themselves, or less his own that grows proud of them.

It is a foolish thing for a man to be proud of the endowments of his mind, as wit, memory, judgment, prudence, policy, learning, nay, of a man's goodness, virtue, justice, temperance, integrity; for though these be most a man's own, yet he hath them by the bounty and goodness of that God to whom he owes his being. *What hast thou, which thou hast not received?* These are matters indeed to stir up the gratitude to the giver of them, but not sufficient grounds to make thee proud. Again, though the things themselves be excellent, and more thine own than any other outward thing, yet thou art but a *temporary* owner of them; a violent fever, or a fit of the palsy, or apoplexy, may rob thee of all these endowments, and thou mayest possibly overlive thy wit, thy parts, thy learning; and if thou es-

capest these concussions, yet if thou live to old age (a thing that naturally all men desire) that will abate, if not wholly antiquate thy wit, learning, parts; and it is a foolish thing for a man to be proud of that which he is not sure to keep while he lives, and must lose at last, in a great measure, when he dies, even by reason of that very pride which accompanies them here.

Again, that very pride which accompanies those excellent parts and habits, is the very thing that either spoils, or very much debaseth and disparageth them, both in the sight of God and man; it is like the dead fly in the confection, the worm at the bottom of the gourd, that taints and withers these excellencies, and renders them either contemptible, or, at least, much less valuable. The more a man values himself for those things, the less he is valued by others, and it is a thousand to one that this foolish vain humour of pride mingles some odd, fanciful, ridiculous, or unsavory ingredient in the actions or deportments of such men, though of eminent parts and abilities: so that they receive more reproach or censure by their pride, than they receive applause by their parts: for as God resists the proud, so doth mankind also, and their very pride gives their adversaries advantage.

And as pride of parts and habits of the mind is a foolish thing; so pride of *bodily endowments* is yet more foolish and vain; because it is raised upon a thing of baser alloy than the former; such as are

beauty, stature, strength, agility; for though these are a man's own, yet they are things that are not only subject to more casualties than the former, but they are but of an inferior nature.

Again, yet more vain and foolish is that pride that is raised upon *things* that are either purely adventitious, or foreign, or in the mere power of other men; as pride of wealth, of honour, of applause, of successes in actions, of titles, gay clothes, many attendants, great equipage, precedence, and such little accessions; and yet it is admirable to behold the vanity of the generality of mankind in this respect: there is scarce a man to be found abroad in the world, who has not some elation of mind upon the account of these and the like petty, vain, inconsiderable advantages; in all professions, as well ecclesiastical as secular, in all ranks and degrees of men, from the courtier to the page and foot-boy; in all ages, as well old as young, almost every person hath some hobby-horse or other, wherein he prides himself.

SIR MATTHEW HALE.

*Consider what it is thou primest thyself in, and examine well the nature of the things themselves, how little and inconsiderable they are, or at least how uncertain and unstable they are: every age, every complexion, every condition and circumstance of life commonly afford to inconsiderate souls, some little temptation to pride and vanity;*

which yet if men did well weigh and consider, they would appear to be but little bubbles, that would quickly break and vanish.

Thou hast fine clothes, and this makes children, and young men, and young women proud, even to admiration; but thou art not half so fine and gay as the peacock, ostrich, or parrot; nor is thy bravery so much thine own as their's is, but it is borrowed from the silkworm, the golden mines, the industry of the embroiderer, weaver, tailor, and it is no part of thyself. And hast thou the patience to suffer thyself to be abused into this childish, pitiful, foolish pride?

Thou hast, it may be, wealth, store of money, but how much of it is of use to thee? That which thou spendest is gone; that which thou keepest is as insignificant as so much dirt or clay; only thy care about it makes thy life the more uneasy: besides, the more thou hast, the more thou art the mark of other men's rapine, envy, and spoil. It is a thousand to one thou carriest not thy wealth to thy grave; or, if thou dost, thou canst not carry it farther, but leave it, it may be, to a fool or prodigal. And why art thou proud of that which is of no great use to thee whilst thou hast it, and commonly the faster thou thinkest to hold it, the sooner it is lost, like him that gripes *Calice* sand in his fist.

Thou hast honour, esteem; thou art deceived; thou hast it not, he hath it that gives it to thee, and which he may detain from thee at pleasure.

The respect, and honour, and esteem, thou hast, depends upon the pleasure of him that gives it. Again, how little and feeble a thing is honour, esteem, and reputation? A false calumny, well and confidently broached, is able, many times, to give it an irrecoverable shock. The displeasure of the prince, or a greater man than thyself, makes thy sun set in a cloud; and a popular jealousy, imputation, or misrepresentation, in a moment dasheth the applause, glory, honour, and esteem that a man hath been building up twenty or thirty years. And how vain a thing is it to be proud of the breath, either of a prince or people, which is their's to recall every moment? But suppose it were as fixed and stable a reputation and honour as a rock of marble or adamant, and that it were the best kind of honour imaginable, namely, the result of thy virtue and merit; yet still it is but a shadow; a reflection of that virtue or worth, which, if thou art proud of, thou embasest and degradest into vanity and ostentation; and canst thou think it reasonable to be proud of the shadow, where thou oughtest not to be proud of that worth that causeth it?

Again, thou hast *power*, art in great *place* and authority; but thou art mistaken in this; the power thou hast is not inherent in thyself: one of the meanest of those, whom, it may be, thou oppressest, is inherently as powerful as thee, and could, it may be, overmatch thee in strength, wit, or policy; but the power thou hast is (next under

the dispensation of the Divine providence) from those men, that, either by their promises, faith, or voluntary assistance, have invested thee with this power. This power is nothing inherent in thee, but it depends upon the fidelity or assistance of others, which if they, either by perfidiousness to thee, or resistance against thee, or withdrawing their assistance to thee, shall call again home to themselves, thou art like *Samson*, having lost his locks (*Judges xvi. 17*), *Thy strength will go from thee, and thou wilt become weak, and be like another man.* And how have the histories of all ages and our own experience shewn us, by very frequent examples, men unexpectedly, and upon many moments and occurrences seemingly most small and inconsiderable, been tumbled in a moment from the most eminent and high degree of power, into a most despised and despicable condition? Power hath very oftentimes, like *Jonas's* gourd, been externally fair and flourishing, when at the same time there lies a worm at the root of it, unseen, but in a moment gnaws asunder the roots and fibres of it, and it withers; and, for the most part, the more extensive and immense human power grows, the sooner it falls to pieces, not only by the Divine providence checking and dejecting it, but by a kind of natural result from its own exorbitance and excess; for the greater it is, the more difficult it is to manage; it grows top-heavy, and the *basis* grows too narrow and weak for its own burden. Besides, it is the common



mask of envy and discontent, which watcheth sedulously all occasions to unhorse it, and oftentimes prevails. When power proves too grievous and over burdensome, it loseth the end for which it is conferred, and makes people desperate and impatient. *Entis volunt male gubernari.* If it be managed with prudence and moderation, it is the greatest benefit to human society; but it is the burden of him that hath it: if it be managed tyrannically and exorbitantly, it fills the master full of fears, the people full of rage, and seldom proves long lived. And what reason hast thou to be proud of what is most certainly thy burden, or thy danger, or both?

Again, thou hast *strength*, or *beauty*, or *agility of body*. Indeed, this thou hast more reason to call thy own, than any of the former: but yet thou hast no cause to pride thyself in it; thou canst not hold it long at best, for age will decay that strength, and wither that beauty, and death will certainly put a period to it; but yet probably this strength or beauty is not so long-lived as thyself, no, nor as thy youth; a disease, it may be, is this very moment growing upon thee, that will suddenly pull down thy strength and rase thy beauty, and turn them both into rottenness and loathsomeness. Nay, let any observe it that will, that strength and that beauty that raiseth pride in the heart, is of all other shortest-lived, even upon the account of that very pride: for the ostentation and vain glory of strength, puts it forth into des-

perate and dangerous undertakings to the ruin of the owner; and pride of beauty renders the owner thereof fond of the praise of it, and to expose it to the view of others, whereby it becomes a temptation to lust and intemperance, both to the owner of it and others, and in a little while becomes at once its own ruin and shame.

But it may be thou hast *wit* and *judgment*, a quick and ready understanding, and hast improved them by great study and observation, in great and profound learning. This, I confess, is much more thy own than any of the former endowments; but most certainly, if thou art proud of any of these, thou art not yet arrived to the highest improvement of understanding, namely, wisdom. Folly and madness may be consistent with a witty, nay a learned man, but not with a truly wise man. And this thy pride of these endowments or acquiescence still pronounceth and proclaimeth thee a fool, for all thy wit and all thy learning.

Consider with thyself, 1st, That thy wit and learning are but pitiful narrow things, in respect of the amplitude of the things that are to be known. *Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus.* Take the most learned observant philosopher that ever was in the world, he never yet was fully acquainted with the nature of those things that are obvious to ordinary observation and near to him; never was the man yet in the world that could give an accurate account of the nature of a fly or a worm in its full comprehension,

no not of a spire of grass; much less of himself and his noble faculties; much less yet of those glorious bodies that every day and night object themselves to our view. What a deal of uncertainty, inevidence, and contradiction, do we find in the determination of the choicest wits and men of greatest learning, even in things that are obvious and objected in their outside to all their senses? So that the greatest knowledge that men attain to in the things of nature, is little else but a specious piece of ignorance dressed up with fine words, formal methods, precarious suppositions, and competent confidence.

Consider, 2d, How brittle and unstable a thing thy wits, thy parts, thy learning is. Though old age may retain some broken moments of the wit and learning thou once hadst; yet the floridness and vigour of it must then decay and gradually wither, till very old age make thee a child again, if thou live to it. But besides that, a fever, or a palsy, or an apoplexy, may greatly impair, if not wholly deface and obliterate thy learning, deprive thee of thy memory, thy wit, and understanding. Never be proud of such a privilege or endowment, which is under the mercy of a disease, nay of a distemper in thy blood, an adust humour, an hypochondriacal vapour, a casual fume of a mineral, or a fall, whether thou shalt hold it or lose it.

But yet farther mark it, while thou wilt (and it may be thou wilt sooner perceive it in another than in thyself) wit and learning in any man,

never in any case receives more foils, more disadvantage, more blemishes, more impair, than by pride. He that is proud of his own knowledge, is commonly at his *non ultra*, and rarely acquires more; scorns instruction, and stops the farther advance of his faculties, knowledge, or learning, and undervalues, and therefore neglects, what he might learn from others. Again, pride casts an unseemliness, undecency, and many times even a ridiculousness upon the greatest parts and learning. It is likewise the dead fly, in the apothecary's confection, that makes the whole unsavory. How common and rife is this unhappy censure that attends the commendation of such a man's wit and learning: "Indeed he is a pretty man, a good scholar, of fine parts, good understanding; but "he knows it too well." His pride, self-conceitedness, ostentation, vain glory, spoils it all, and renders the man under the just repute of a fool, and ridiculous, notwithstanding all his clerkship and learning. But yet farther; pride, by a kind of physical and natural consequence, very oftentimes robs men even of that very wit and learning, wherein they pride themselves, by carrying up into the brain, those exalted hot cholerick humours, and fumes that break the staple and right temper and texture of the brain. More learned men go mad and brain-sick with the pride of that learning they think they have attained, than in the pursuit and acquiescence of it. Therefore, beware of pride, of thy wit, learning, or knowledge, if thou intend to

keep it, or to keep the just esteem or reputation of it. On the other side, humility and lowliness of mind is the best temper to improve thy faculties, to add a grace to thy learning, and to keep thee master of it. It cools and qualifies thy spirits, blood, and humours, and renders thee fit to retain what thou hast attained, and to acquire more.

SIR MATTHEW HALL.

IF thou thinkest thou art a pretty proficient in philosophy, compare thyself with *Aristotle*, with *Plato*, *Averroes*, *Themistius*, or *Alexander Aphrodisæus*, or any great luminaries in philosophy. If thou thinkest thou art a pretty proficient in school learning, compare thyself with *Aquinas*, *Scotus*, *Suarez*. If thou thinkest thou excellest in the mathematics, compare thyself with *Euclid*, *Archimedes*, *Tycho*, &c. and then thou wilt find thyself to be like a little candle to a star. The most of the learning that this age glories of, is but an extract or collection of what we find in these men of greater parts; only we think we have done great matters, if we digest it into some other method, and prick in here and there a small pittance of our own, or quarrel at something that the ancients delivered, in some odd particulars. And yet even in this essay, self-love plays such a part, that unless there be a great excess and admirable advantage of others that are above us, in any learning or knowledge, we are ready to exalt ourselves above our standard, and seem in our own eyes to be at least equal to those

that exceed us, or by envy and detraction to bring down others below ourselves, especially if we hit upon some little *capriccio* that we think they saw not.

SIR MATTHEW HALE.

**REMEMBER** how pitiful and inconsiderable a thing the body of man is; how soon is the strength of it turned to faintness and weakness, the beauty of it to ugliness and deformity, the consistency of it to putrefaction and rottenness; and then remember how foolish a thing it is to be proud of such a carcase, to spend all, or the greatest part of our time in trimming and adorning it, in studying new fashions, and new postures, and new devices to set it out, in spending our time and provisions in pampering it, in pleasing the appetite; and yet this is the chief business of most young men of this age. Learn therefore humility and lowliness, learn to furnish thy noble and immortal part, thy soul, with religion, grace, knowledge, virtue, goodness, for that will retain it to eternity. How miserable is that man's condition, that, while sickness hath made his body a deformed, weak, loathsome thing, sin hath made his soul as ugly and deformed? The grave will heal or cover the deformity of the former, but the soul will carry its ulcers and deformity (without repentance) into the next world. Learn and remember, therefore, to have thy greatest care for thy noblest part; furnish it with piety, grace, knowledge, the fear

and love of God, faith in Christ: and as for thy body, use it decently, soberly, and comely, that it may be a fit instrument for thy soul to use in this life, but be not proud of it, nor make it thy chiefest care and business to adorn, much less defile it.

SIR MATTHEW HALE.

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## PROVIDENCE.

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————— Heav'n from human sense  
Has hid the secret paths of providence.

DRYDEN.

AS the mind of man seeth by the organ of the eye, heareth by the ears, and maketh choice by the will, and therefore we attribute sight to the eye, and hearing to the ears, &c. ; and yet it is the mind only that giveth ability, life, and motion, to all these his instruments and organs : so God worketh by angels, by the sun, by the stars, by nature, or infused properties, and by men, as by several organs, several effects; all second causes whatsoever being but instruments, conduits, and pipes, which carry and dispense what they have

received from the head and fountain of the universal.

SIR WALTER RALEGH.

**THERE** is not the smallest accident which may seem unto man as falling out by chance and of no consequence, but that the same is caused by God, to effect somewhat else by: yea, and oftentimes to effect things of the greatest worldly importance, either presently, or in many years after, when the occasions are either not considered, or forgotten.

IBID.

**IN** *Deuteronomy* the 19th, the slipping of an axe from the helve, whereby another was slain, was the work of God himself. We in our phrase attribute this accident to chance or fortune. And in *Proverbs* the 16th, "*The lot is cast into the lap, but the whole disposition thereof is of the Lord.*" So as that which seemeth most casual and subject to fortune, is yet disposed by the ordinance of God, as all things else.

IBID.

**THE** father provideth for his children; beasts and birds, and all living things, for their young ones. If providence be found in second fathers, much more in the *first* and universal; and if there be a natural loving care in men and beasts, much more in God, who hath formed this nature, and



whose divine love was the beginning, and is the bond of the universal.

SIR WALTER RALEGH.

DANGEROUS it were for the feeble brain of man to wade far into the doings of the Most High, whom although to know be life, and joy to make mention of his name; yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess, without confession, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few.

HOOVER.

NATURE is nothing else but God's instrument. In the course whereof, *Dionysius* perceiving some sudden disturbance, is said to have cried out, *Aut Deus naturæ patitur, aut mundi machina dissolvitur*: "Either God doth suffer impediment, and is by a greater than himself hindered; or if that be impossible, then hath he determined to make a present dissolution of the world, the execution of that law beginning now to stand still, without which the world cannot stand." This workman, whose servitor nature is, being in truth but only one, the heathens imagining to be more, gave him, in the sky, the name of *Jupiter*; in the air, the name of

*Juno* ; in the water, the name of *Neptune* ; in the earth, the name of *Vesta*, and sometimes of *Ceres* ; the name of *Apollo*, in the sun ; in the moon, the name of *Diana* ; the name of *Æolus*, and divers other, in the winds ; and, to conclude, even so many guides of nature they dreamed of, as they saw there were kinds of things natural in the world. These they honoured as having power to work or cease, accordingly as men deserved of them. But unto us there is only one guide of all agents natural, and he both the creator and the worker of all in all, alone to be blessed, adored, and honoured by all for ever.

HOOKEE.

WE admire the goodness of God in nature, when we consider how he hath provided that things most needful to preserve this life should be most prompt and easy for all living creatures to come by. Is it not as evident a sign of his wonderful providence over us, when that food of *eternal life*, upon the utter want whereof our endless death and destruction necessarily ensueth, is prepared and always set in such readiness, that those very means, than which nothing is more easy, may suffice to procure the same ?

IBID.

## RELIGION.

Religion's lustre is by native innocence  
 Divinely pure, and simple from all arts:  
 You daub and dress her, like a common mistress,  
 The harlot of your fancies; and, by adding  
 False beauties, which she wants not, make the world  
 Suspect her angel's face is foul beneath,  
 And will not bear all lights.

Rowe.

ALTHOUGH religion and the truth thereof be in every man's mouth, yea, in the discourse of every woman, who for the greatest number are but idols of vanity; what is it other than an universal dissimulation? We profess that we know God, but by works we deny him; for beatitude doth not consist in the knowledge of divine things, but in a divine life: for the devils *know* them better than men.

SIR WALTER RALEGH.

THE vanities of men beguile their vain contrivers, and the prosperity of the wicked is the very leading to their destruction; yea, this broad and headlong passage to hell, is not so delightful as it seemeth at the first entrance, but hath growing in it, besides the poisons which infest the soul, many cruel thorns deeply wounding the body; all which, if any few escape, they have only this miserable advantage of others, that their descent was the

more swift and expedite. But the service of God is the path guiding us to perfect happiness, and hath in it a true, though not complete felicity, yielding such abundance of joy to the conscience as doth easily countervail all afflictions whatsoever: though indeed those brambles, that sometimes tear the skin of such as walk in this blessed way, do commonly lay hold upon them at such time as they sit down to take their ease, and make them wish themselves at their journey's end, in presence of their Lord, whom they faithfully serve, *in whose presence is the fulness of joy, and at whose right hand are pleasures for evermore.*

SIR WALTER RALEGH,

TRUE religion is the root of all true virtues, and the stay of all well-ordered commonweals. Pure and unstained religion ought to be the highest of all cares appertaining to public regimen, as well in regard of that aid and protection which they, who faithfully serve God, confess they receive at his merciful hands, as also for the force which religion hath to qualify all sorts of men, and to make them in public affairs the more serviceable: governors, the apter to rule with conscience; inferiors, for conscience sake the willing to obey. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more *religious*, from whose abilities the same proceed. For if the course of politic affairs cannot,

in any good sort, go forward without fit instruments, and that which fitteth them be their virtues; let *polity* acknowledge itself indebted to *religion*; godliness being the chiefest top and well-spring of all true virtues, even as God is of all good things.

HOOVER.

SO worthy a part of divine service we should greatly wrong, if we did not esteem *preaching* as the blessed ordinance of God, *sermons* as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man; unto the sound and healthy as food, as physic unto diseased minds.

IBID.

HEATHENS were ignorant of true religion, yet such as that little was which they knew, it much impaired or bettered always their worldly affairs, as their love and zeal towards it did wane or grow. Of the Jews, did not even their most malicious and mortal adversaries all acknowledge, that to strive against them, it was in vain, as long as their amity with God continued, that nothing could weaken them but apostasy? In the whole course of their own proceedings did they ever find it otherwise, but that, during their faith and fidelity towards God, every man of them was in war, as a thousand strong, and as much as a grand senate for counsel in peaceable deliberations? Contrariwise, that if they swerved, as they often did,

their wonted courage and magnanimity forsook them utterly, their soldiers and military men trembled at the sight of the naked sword; when they entered into mutual conference, and sat in counsel, for their own good, that which children might have seen, their gravest senators could not discern; their prophets saw darkness instead of visions; the wise and prudent were as men bewitched, even that which they knew (being such as might stand them in stead) they had not the grace to utter; or if any thing were well proposed, it took no place, it entered not into the minds of the rest to approve and follow it; but as men confounded with strange and unusual amazements of spirit, they attempted tumultuously, they saw not what; and, by the issues of all attempts, they found no certain conclusion but this, *God and Heaven are strong against us in all we do.*

HOOVER.

PIETY will make you prosperous, at least it will keep you from being miserable; nor is he much a loser, that loseth all, yet saveth his own soul at last.

KING CHARLES.

WE talk, indeed, of loving God above all, and of the great value we set upon our souls, and everlasting life, and of self-denial, and against loving of the world, and how vain and contemptible a thing the world is; but, for the most part, they

are but words and speculations; when we come to practice, and life, there appears nothing, or very little, that answers these notions and speculations, little of that moderation that these notions import. We love the world, the wealth, the honour, and pleasures, the profits of it, with all our souls; we make it our principal business to attain and enjoy it; we account it our greatest calamity when we are crossed or disappointed in it. One man sets his whole heart upon his greatness, another upon his wealth, another upon his pleasure and recreations, another upon his preferment, another upon the favour of great men, another upon the applause of his learning or eloquence, another upon the beauty of a mistress or servant; nay, so childish we many times are, that we are enamoured on very toys, as fine clothes, handsome furniture, a fine house, splendid entertainments, a fine head of hair, or mad antic postures, or compliments, affected words, gestures, or phrases, apish imitation, plays, and gaming, new fashions; that many there are that make such feathers as these the principal object of their love, the business and study of their lives, and are as much concerned in their disappointment herein, as if they were undone. These are preposterous, and want moderation in their affections, because they have no true judgment or estimate of things according to their true values.

SIR MATTHEW HALE.

TRUE religion is the greatest improvement, advantage, and privilege of human nature; and that which gives it the noblest and highest pre-eminence over other visible creatures.

SIR MATTHEW HALE.

IT is one of the chiefest mercies and blessings that almighty God hath afforded to the children of men, and that which signally manifests his providential care towards and over them, that in all ages, and among all nations, he hath given to them *some means and helps* to discover unto them, though in different degrees, some principal sentiments of true religion.

IBID.

BECAUSE the Christian religion was intended and instituted for the good of mankind, whether poor or rich, learned or unlearned, simple or prudent, wise or weak, it was fitted with such *plain, easy, and evident* directions, both for things to be *known*, and things to be *done*, in order to the attainment of the end for which it was designed, that might be understood by any capacity that had the ordinary and common use of reason, or human understanding, and by the common assistance of the divine grace, might be practised by them.

IBID.

IF we do but look about us in the world, and



observe, and consider, the matters wherein men, *for the most part*, do place religion, we shall find quite another kind of rate and nature of religion than what Christ instituted or intended, and yet all veiled and shrouded under the name of *Christian religion*; and greater weight and stress laid upon them than upon the *true, real, grand imports* of Christian religion.

SIR MATTHEW HALE.

IT is true that physicians and naturalists do, and may make inquiries into the method and progress of *generation*, and *digestion*, and *sanguification*, and the motions of the *chyle*, the *blood*, the *humours*: For, 1st, They have means of access to the discovery thereof, by dissection and observation; and, 2d, It is of some use to them in their science and the exercise thereof. But when all is done, a man of a sound constitution digests his meat, and his blood circulates, and his several vessels and entrails perform their offices, though he knows not distinctly the methods of their motions and operations. But these speculations, in points of divinity, as they are not possible to be distinctly determined with any certainty, so they are of little use to be known.

If the heart be seasoned with the true knowledge of the things that are revealed, and with the life of the Christian religion, and the love of God, it will be effectual enough to order his life and bring him to everlasting happiness, though he be

not, like an exquisite anatomist, acquainted with a distinct comprehension or knowledge of the several difficult inquiries of this nature. Believe what is required by the word of God to be believed, and do your duty as by that word is directed ; so that the life of religion, and the love of God, be once set on foot in the soul, and there nourished, and commit yourself to the faithfulness and goodness of God, and this will be effectual to the great end of religion, though all these disputes be laid aside.

SIR MATTHEW HALE.

IT is a pitiful thing to see men run upon this mistake, especially in these latter times; one placing all his religion in holding the POPE to be *Christ's vicar*, another placing religion in this, to hold *no* papist can be *saved*. One holding all religion to consist in holding *episcopacy* to be *jure divino*; another by holding *presbytery* to be *jure divino*; another in crying up *congregational* government; another in *anabaptism*; one in placing all religion in the strict observance of all *ceremonies*; another in a strict *refusal* of all. One holding a great part of religion in *putting off the hat*, and *bowing at the name of Jesus*; another judging a man an idolater for it: and a third placing his religion in putting off his hat to none; and so, like a company of boys, that blow bubbles out of a walnut shell, every one runs after his bubble, and calls it *religion*; and every one

measures the religion or irreligion of another, by their agreeing or dissenting with them in these or the like matters; and, at best, while we scramble and wrangle about the pieces of the shell, the kernel is either lost, or gotten by some that do not prize any of their contests.

SIR MATTHEW HALL

**BELIEVE** it, religion is quite another thing from all these matters. He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption, by Christ Jesus, strives to express his thankfulness by the sincerity of his obedience; is sorry with all his soul, when he comes short of his duty, walks watchfully in the denial of himself, and holds no communion with any lust, or known sin; if he falls, in the least measure, is restless till he hath made his peace by true repentance; is true in his promise, just in his actions, charitable to the poor, sincere in his devotions, that will not deliberately dishonour God, though with the greatest security of impunity; that hath his hope in heaven, and his conversation in heaven, that dare not do an unjust act, though never so much to his advantage, and all this because he sees him that is invisible, and fears him because he loves him, fears him as well for his goodness as his greatness. Such a man, whether he be an *episcopal*, or a *presbyterian*, or an *independent*, or an *anabaptist*; whether he wear a *surplice*, or

wears none, whether he *hear organs*, or hears none, whether he *kneel* at the communion, or for conscience sake *stands*, or *sits*; he hath the life of religion in him, and that life acts in him, and will conform his soul to the image of his Saviour; and walk along with him to eternity, notwithstanding his *practice*, or *non practice* of these indifferents.

On the other side, if a man *fears not the eternal God*, dares commit any sin with presumption, can drink excessively, swear vainly, or falsely, commit adultery, lie, cozen, cheat, break his promise, live loosely; though he practise every ceremony never so curiously, or as stubbornly oppose them; though he cry down bishops, or cry down presbytery; though he be re-baptized every day, or though he disclaim against it as heresy; though he *fast* all the lent, or *feasts*, out of pretence of avoiding superstition; yet, notwithstanding these, and a thousand more external conformities, or zealous oppositions of them, he wants the life of religion.

SIR MATTHEW HALE.

THE Christian religion and doctrine was, by the goodness and wisdom of God, designed to be the common means and method to bring mankind to their chief end, namely, to know, and to serve, and obey, and glorify, and everlastingly to obey almighty God, the chiefest good.

And to that end it was given out, with all the

plainness and perspicuity, with all evidence and certainty; a doctrine and religion, containing precepts of all holiness and purity, of all righteousness and honesty, of all longanimity, benignity and gentleness, sweetness, meekness, and charity, of all moderation and patience, of all sobriety and temperance; in brief, it is a religion that is admirably and sufficiently constituted to make a man, what, indeed, he should be, pious towards God, just and beneficent towards men, and temperate in himself, fitted for a life of piety, honesty, justice, and goodness, and happiness hereafter. Such is the Christian religion, and such the men must be that are truly conformable to it; and if any man professing Christianity, be not such a man, it is because he comes so much short of his due conformity to Christian religion, and the most excellent doctrine and precepts thereof.

SIR MATTHEW HALE.

THE *plainest truth* and *purity* of religion, is a thing that seldom pleaseth and suiteth to the curiosity and appetite of men; they are always fond of something annexed, or appendicated to religion, to make it pleasing to their appetite. A certain sauce, that may entertain their fancy, after which it may run, and wherein it may please itself. And these sauces to religion are various, and variously pleasing, according to the various inclinations of men. Most ordinarily, the fancies of men affect some things splendid and sensible to

be superadded to religion: the *Israelites* would needs have gods that might go before them; and in compliance with this humour, most of the strange modes and gesticulations among the Heathens, and most of the superstitions, ceremonies, and rites among the Papists, were invented. Again, sometimes the humour of the people runs in the other extreme; either they will have nothing of form or order, or all such forms or orders as are extremely opposite to what others use, and place their delight and complacency therein: and by this means oftentimes it comes to pass, that men are carried with greater earnestness and vehemence after those *placenticia*, the entertainments of their fancies, than to the true substance of religion itself.

SIR MATTHEW HALL.

IF any one say, How came it to pass, that the Heathen, that knew not, and therefore feared not the true God, were yet great asserters, maintainers, and practisers of all civil justice and righteousness between man and man? I say, though they knew not the true God, they knew there was a God whom (though ignorantly) they feared: and this imperfect and broken fear of God was the true cause of that justice and righteousness, that was sincerely, and not for ostentation, practised among them; and though they mistook the true God, yet in this they were not mistaken, that there was a God; and this truth had that

great prevalance upon them to do justly: and if that imperfect fear of God in them did so much prevail as to make them so just, how much more must the true knowledge, and the fear of the true God prevail, to advance righteousness and justice in them that have that fear of God in their hearts?

SIR MATTHEW HALL.

THE fear of almighty God hath these two great advantages therein. *First*, The will of God instructs exactly all relations in their duties of these reciprocal relations; and this will of God is revealed in his word, which contains excellent precepts of all kinds suitable to every several relation. *Secondly*, The fear of God sets these directions close upon the heart, and is a severe and constant obligation to observe them: and so this fear of God doth effectually fit, habituate, guide, and oblige a man to the duties of his several relations. It makes a good magistrate, a good subject, a good husband, a good wife, a good father, a good child, a good master, a good servant, in all those several kinds of goodness that are peculiar and proper to the several relations wherein a man stands.

ISA.

HE that has not religion to govern his morality, is not a dram better than my mastiff dog: so long as you stroke him and please him, and do not

pinch him, he will play with you as finely as may be; he is a very good moral mastiff: but, if you hurt him, he will fly in your face, and tear out your throat.\*

SILDEN.

**ALTERATION** in religion is dangerous, because we know not where it will stay; 'tis like a millstone that lies upon the top of a pair of stairs; 'tis hard to remove, but if once it be thrust off the first stair, it never stays till it come to the bottom.

IBID

**DISPUTES** in religion will never be ended, because there wants a measure by which the business would be decided. The Puritan would be judged by the word of God; if he would speak clearly, he means himself, but he is ashamed to say so; and he would have me believe him before a whole church, that has read the word of God

\* This opinion of a learned member of the established church, is greatly at variance with the general practice of her ministers in the present day, who are so much in the habit of preaching up the *moral* virtues as every thing necessary to a man's salvation.

"Morality, thou deadly bane,  
Thy tens o'thousands thou hast slain!  
Vain is his hope whose stay and trust is  
In *moral* mercy, truth, and justice!"



BURNS.



as well as he. One says one thing, and another another, and there is, I say, no measure to end the controversy. 'Tis just as if two men were at bowls, and both judged by the eye; one says 'tis his cast, the other says 'tis my cast, and having no measure, the difference is eternal. *Ben Jonson* satirically expressed the vain disputes of divines, by *Inigo Lanthorne*, disputing with his puppet in a Bartholomew fair: *It is so—It is not so—It is so—It is not so*. Crying thus one to another a quarter of an hour together.

SALDEN.

RELIGION is made a juggler's paper, now 'tis a horse, now 'tis a lantern, now 'tis a bear, now 'tis a man. To serve ends, religion is turned into all shapes.

ISAIA.

## REVENGE.

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Revenge, at first though sweet,  
Bitter ere long, back on itself recoils.

MILTON.

Revenge is but a frailty, incident  
To coward and sickly minds; the poor content  
Of little souls, unable to surmount  
An injury; too weak to bear affront.

OLDHAM.

REVENGE is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out: for as for the first wrong, it doth but offend the law, but the revenge of that wrong putteth the law out of office. Certainly, in taking revenge, a man is but even with his enemy, but in passing it over, he is superior; for it is a prince's part to pardon: and Solomon, I am sure, saith, "It is the glory of a man to pass by an offence." That which is past is gone and irrecoverable, and wise men have enough to do with things present and to come; therefore they do but trifle with themselves that labour in past matters.

There is no man doth a wrong for the wrong's sake, but thereby to purchase himself profit, or pleasure, or honour, or the like; therefore why should I be angry with a man for loving himself

better than me ? And if any man should do wrong merely out of ill nature, why, yet, it is but like the thorn or brier, which prick and scratch, because they can do no other.

The most tolerable sort of revenge is for those wrongs which there is no law to remedy : but then, let a man take heed, the revenge be such as there is no law to punish, else a man's enemy is still before hand, and it is two for one.

Some, when they take revenge, are desirous the party should know whence it cometh : this is the more generous ; for the delight seemeth to be not so much in doing the hurt, as in making the party repent ; but base and crafty cowards are like the arrow that flieth in the dark.

Cosmus, Duke of Florence, had a desperate saying against perfidious or neglecting friends, as if those wrongs were unpardonable : " You shall read," says he, " that we are commanded to forgive our enemies, but you never read that we are commanded to forgive our friends." But yet the spirit of Job was in a better tune : " Shall we," saith he, " take good at God's hands, and not be content to take evil also ?" And so of friends, in a proportion. This is certain, that a man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.

LORE BACON.

## RICHES.

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To gather wealth by fraud, do not presume,  
A little evil got, will much consume.

RANDOLPH.

RICHES are made for spending, and spending for honour and good actions ; therefore extraordinary expense must be limited by the worth of the occasion.

LORD BACON.

I CANNOT call riches better than the *baggage* of virtue. The Roman word is better, *impedimenta*. For as the baggage is to an army, so is riches to virtue: it cannot be spared nor left behind, but it hindereth the march ; yea, and the care of it sometimes loseth or disturbeth the victory.

Of great riches, there is no real use, except it be in the distribution ; the rest is but conceit.

IBID.

BE not penny wise ; riches have wings, and sometimes they fly away of themselves, and sometimes they must be set flying to bring in more.

IBID.

FORTUNE is like a market, where, many times, if you stay a little, the price will fall.

IBID.

**SEEK** not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.

**LORD BACON.**

**A GREAT** estate left to an heir, is as a lure to all the birds of prey round about to seize on him, if he be not the better established in years and judgment.

**IBID.**

**TAKE** heed that thou seek not riches basely, nor attain them by evil means: destroy no man for his wealth, nor take any thing from the poor, for the cry and complaint thereof will pierce the heavens. And it is most detestable before God, and most dishonourable before worthy men, to wrest any thing from the needy and labouring soul. God will never prosper thee in ought, if thou offend therein: but use thy poor neighbours and tenants well, pine not them and their children, to add superfluity and needless expenses to thyself.

**SIR WALTER RALEIGH.**

**SHALL** we value honour and riches at nothing, and neglect them as unnecessary and vain? Certainly no, for that infinite wisdom of God, which hath distinguished his angels by degrees, which hath given greater and less light and beauty to heavenly bodies, which hath made differences between beasts and birds, created the eagle and the

fly, the cedar and the shrub, and, among stones, given the fairest tincture to the ruby, and the quickest light to the diamond; hath also ordained kings, dukes, or leaders of the people, magistrates, judges, and other degrees, among men. And as honour is left to posterity for a mark and ensign of the virtue and understanding of their ancestors, so seeing *Siracides* prefereth death before beggary, and that titles, without proportionable estates, fall under the miserable succour of other men's pity; I account it foolishness to condemn such a care, provided that worldly goods be well gotten, and that we raise not our own buildings out of other men's ruins.

SIR WALTER RALEGH.

OF earthly blessings, the meanest is wealth, reputation the chiefest. As for riches, to him that hath and doth nothing with them, they are a contumely.

HOOKE.

WE might somewhat marvel what the apostle St. Paul should mean to say, that covetousness is idolatry, if the daily practice of men did not shew, that whereas nature requireth God to be honoured with wealth, we honour, for the most part, wealth as God. Fain we would teach ourselves to believe, that for worldly goods it sufficeth frugally and honestly to use them to our own benefit, without detriment and hurt of others; or if we go a degree

farther, and perhaps convert some small contemptible portion thereof to charitable uses, the whole duty which we owe unto God herein is fully satisfied. But forasmuch as we cannot rightly honour God, unless both our souls and bodies be sometimes employed *merely* in his service; again, since we know that religion requireth at our hands the taking away of so great a part of the time of our lives, quite and clean from our own business, and the bestowing of the same in his : suppose, we, that nothing of our wealth and substance is immediately due to God, but all our own, to spend and bestow as ourselves think meet? are not our riches as well his, as the days of our life are his? Wherefore, unless with part, we acknowledge his supreme dominion, by whose benevolence we have the whole, how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God, and not think it a point of their duty to do him honour with their very goods? So that this we may boldly set down as a principle clear in nature, an axiom that ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance, in token of thankful acknowledgment that all they have is from him.

HOOKE.

IT is most evident, that a state of mediocrity in externals is to be preferred before an estate of

much wealth, honour, or grandeur, that of the two extremes, poverty on the one side, or very great wealth and glory on the other, the latter is in truth more dangerous and difficult than the former; but that of Agur's prayer, a state of mediocrity, neither poverty nor riches, but food convenient for a man's condition, is the most desirable state in this life, and that which avoids the difficulty of both extremes.

SIR MATTHEW HALL.

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## SABBATH-DAY.\*

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I HAVE found by a strict and diligent observation, that by a due observance of the duty of the Lord's day, hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun, hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes, in my own secular employments, the week following, by the

\* These excellent directions for the observation of the Sabbath, are contained in a letter addressed by their pious author to his children.



manner of my passing of this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.

I find in the world much looseness and apostacy from this duty. People begin to be cold and careless in it, allowing themselves sports, and recreations, and secular employments in it, without any necessity, which is a sad spectacle, and an ill presage; I shall therefore set down particularly (and not in generals only) these things: 1. What is the reason and ground of your observation of this day: 2. What things ought not to be done upon this day, which possibly may be lawful upon another day: 3. What things may be done upon this day: 4. What things are either fit or necessary to be done, in order to the sanctification of this day.

I. Touching the first, *viz. The reason of the observation and sanctification of this day*; and the reasons are these:

1. It is *a moral duty*, that since the glorious God gives me my time, I should consecrate and set apart some portion of that time in a special manner to his service.

2. And because the glorious God best knows what portion of time is fit to be peculiarly dedicated to his service, that so the morality of that time might be determined unto some certainty, he hath by his express precept, given to his ancient people the Jews, limited *one day of seven* to be that special portion of time which he would have peculiarly dedicated to his service, and so to con-

clude and transfer into it the morality of that duty.

3. This seventh portion of time, under the old law given to the Jews, was determined by the precept and *command of God*, in the *fourth* command, and likewise by his own example confined to the *seventh* day from the creation, upon which the Lord rested from his works of creation.

4. But our Saviour *Christ*, who is the Son of God, blessed for ever, and is Lord of the sabbath, fulfilling the work of our redemption by his *resurrection* upon the first day of the week, and by his *mission of the Holy Ghost* miraculously the first day of the week, and by the *secret message of the spirit* to the apostles and primitive church, hath translated the observation of the seventh day of the week to the first day of the week, which is our Christian sabbath; that as our Christian baptism succeeds the sacrament of circumcision, and as our Christian Pascha, the sacrament of the Eucharist, succeeded the Jewish passover; so our Christian sabbath, the first day of the week, succeeds the sabbath of the seventh day of the week; and that morality, which was by almighty God under that covenant confined to the seventh day, is, by the example of Christ and his apostles, to us Gentiles transferred to the first day of the week; and that which would have been morally a violation of the morality of the fourth command under the Jewish sabbath, is a violation of the same fourth command, if done upon the Christian

sabbath: though the strictness and severity enjoined to the Jews, be not altogether the same that is now required of Christians. And thus you have the reason of the obligation upon us Christians to observe the first day of the week, because by more than a human institution, the morality of the fourth command is transferred to the first day of the week, being our Christian sabbath; and so the fourth commandment is not abrogated, but only the day changed, and the morality of that command only translated, not annulled.

II. Concerning the second. It is certain, that *what is unlawful to be done upon another day, is much more unlawful upon this: as excess and intemperance, and the like sinful and unlawful actions.* But farther, there are many things that may be lawfully done on another day, which may not lawfully be done upon this, and many things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may, and must, employ ourselves in our secular and ordinary callings; we may use bodily exercises and recreations, as bowling, shooting, hunting, and divers other recreations; we may study human learning; but I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only as it enableth to the more cheerful and lively performance of the duties of this day; and therefore I allow you to walk soberly about half

an hour after dinner, to digest your meat, that you be not drowsy nor indisposed in the religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feastings may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such provision be made upon this day as may be necessary for the feeding of the family and the poor; and therefore I hold that curiosities, baking of meats, and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbecoming the solemnity of it.

III. *What things may be done this day*, is a question of a great latitude; because circumstances are many that do much diversify the actions of men, and many times render them lawful or unlawful according to those varieties of circumstances. Therefore I shall shortly set down those things that do not of themselves directly tend to the sanctification of this day, that yet may, and sometimes must be done upon this day. For there were many things that were strictly enjoined to the Jews in their observation of their sabbath, which were ceremonial, and concerned only that state, and do not oblige under the gospel, as their dressing of meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoined and commanded, for

which our Lord reproves the *Pharisees*, (*Matt. xii.*) who accounted it a breach of the sabbath to heal the sick, or to pluck the ears of corn for the necessary relief of hunger. Therefore,

1. *Works of absolute necessity*, for man or beasts, may be done upon the Lord's day. And those I call works of necessity which cannot be done before the day, or after, without apparent danger; as for instance, stopping of the breach of a sea wall; supporting a house, that upon a sudden tempest or casualty is ready to fall; pulling out an ox or other beast fallen into a ditch; preventing of a trespass, that by a sudden accident may be occasioned to my corn, or my neighbour's; setting of a broken bone; physic to remove an incumbent or imminent disease or pain; milking of cows; feeding of cattle; the necessary dressing of meat for the family, and many more instances of that kind. But yet therein great wariness and integrity must be used, for otherwise men, out of pretence of necessity, will take the liberty to do what they please. Therefore, take these *cautions concerning necessity*:

(1.) That is not a necessity that excuseth a work upon this day, which might have been reasonably foreseen and done before the day: as for instance, a man hath a necessity to dress meat for his family, which he might have provided on the *Saturday*, and neglects it; this necessity will not justify him in sending two or three miles to buy meat upon the Lord's day.

(2.) That is not a necessity which may be forborne to be done, without any absolute destruction or loss of the thing, until the morrow. If a rick of hay be on fire, I may endeavour to quench it on the Lord's day: but if my corn be cut and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into cocks, or fetch it home upon the Lord's day, because, possibly, almighty God may send fair weather to-morrow; and therefore, in my forbearance, I do two duties under one, *viz.* observe his law, and rest upon his providence. \* \* \* Men make necessities many times to serve their ease and sloth, and fancies, when in truth there is none, but the business may be deferred without any danger. If we would be more faithful in our obedience to God, we should find many pretended necessities vanish into mere imaginations.

2. *Works of Charity.* Relief of the poor; administering physic, upon an apparent necessity; visiting or comforting the afflicted; admonishing the disorderly; persuading peace between neighbours offended, and endeavouring to compose differences which require not much examination, or cannot be deferred without an apparent danger of greater mischief. These are not only permitted, but commendable, nay, commanded on this day. But if the business require examination, or may be deferred till to-morrow, then it is best to defer such examinations and treaties between offended parties, till another day, because they

will take away too much of the little precious portion of time of this day, and may be as well done to-morrow.

IV. As for the fourth, what is proper, fit, or necessary to be done, in order to *the sanctification of this day*, I will set down particularly; for generals seldom produce any great effect, because every man is apt to construe them according to his own mind and liking.

1. I would not have you meddle with any recreations, pastimes, or ordinary work of your calling, from *saturday night*, at eight of the clock, till *monday morning*. For though I am not apt to think that *saturday night* is part of the christian sabbath, yet it is fit then to prepare the heart for it.

2. Rise, at least, three hours before morning sermon; and when you have made yourself fully ready, and washed and fitted yourself for the solemnity of the day, *read* two chapters in the Bible, and then go solemnly to your *private prayer*, and desire of God his grace to enable you to sanctify his day: and after your private prayer, read another chapter, and let your reading be with attention and observation, and uncovered on your head.

3. When you are in the public worship and service of God, be uncovered all the while of reading, praying, or preaching; and if the weather be too cold, wear a satin cap.

4. *Kneel* upon you knees at prayer. *Stand up*.

at the reading of the Psalms, and at the first and second Lessons, and Epistle and Gospel, the Hymns and Creeds; so you shall avoid offence, and give the same honour to every part of the Holy Scriptures: but stand not up at reading of *any* apocryphal book, if any happen to be read.

5. Sit at the sermon, and be very attentive at your prayers, and in your hearing: I commend your *writing* the sermon, especially till you are one or two and twenty years old, because young minds are apt to wander, and writing the sermon fixeth and maketh them more attentive.

6. When the minister readeth any of the Psalms or Lessons, turn to them in your Bible; and go along with him; it will fasten your attention, and prevent wandering thoughts.

7. Be very attentive and serious at church; use no laughing, nor gazing about, nor whispering, unless it be to ask those by you something of the sermon, that you slipped in writing.

8. *Sing* the singing Psalms with the rest of the congregation.

9. After sermon eat moderately at dinner, rather sparingly than plentifully upon this day, that you may be fit for the afternoon's exercise, without drowsiness or dulness.

10. Walk half an hour after dinner, in the garden, to digest your meat, then go to your chamber and peruse your notes, or recollect what you remember of the sermon, until it be church time.



11. If you are well, be sure you go to church morning and afternoon, and be there before the minister begin, and stay till he hath ended; and all the while you are at church carry yourself gravely, soberly, and reverently.

12. After evening sermon, go up to your chamber, and read a chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the sermon be not repeated in your father's house, but be repeated in the minister's house, go to the minister's house to the repetition of the sermon.

13. In all your speeches or actions of *this day*, let there be no lightness nor vanity; use no running, or leaping, or playing, or wrestling; use no jesting, or telling of tales or foolish stories, nor talk about worldly business; but let your actions and speech be such as the day is, serious and sacred, tending to learn or instruct in the great business of your knowledge of God and his will and your own duty.

14. After supper, and prayers ended in my family, every one of you going to bed, kneel down upon your knees, and desire of God his pardon for what you have done amiss this day, and his blessing upon what you have heard, and his acceptance of what you have endeavoured in his service.

15. Perform all this cheerfully and uprightly, and honestly, and count it not a burden to you; for assure yourselves you shall find a blessing

from God in so doing. And remember that it is your father that tells you so, and that loves you, and (which is more than that) remember that the eternal God hath promised, *Isaiah lvi. 13, 14,*  
*" If thou turn thy foot from the sabbath, from*  
*" doing thy pleasure on my holy day, and call*  
*" the sabbath a delight, the holy of the Lord,*  
*" honourable ; and shalt honour him, not doing*  
*" thy own ways, nor finding thine own pleasure,*  
*" nor speaking thine own words ; then shalt thou*  
*" delight thyself in the Lord, and I will cause*  
*" thee to ride upon the high places of the earth,*  
*" and feed thee with the heritage of Jacob, thy*  
*" father ; for the mouth of the Lord hath*  
*" spoken it."*

SIR MATTHEW HALE.

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## STRATAGEM.

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THE island of Sark, joining to Gurnsey, and of that government, was in Queen Mary's time surprised by the French, and could never have been recovered again by strong hand, having cattle and corn enough upon the place to feed so many men as will serve to defend it, and being every way so inaccessible that it might be held against the great Turk ; yet by the industry of a gentleman of the Netherlands, it was in this sort regained.

He anchored in the roads with one ship of small burden, and pretending the death of his merchant, besought the French, being some thirty in number, that they might bury their merchant in hallowed ground, and in the chapel of that isle, offering a present to the French of such commodities as they had aboard: whereto (with condition that they should not come ashore with any weapon, no not so much as with a knife) the Frenchmen yielded. Then did the Flemings put a coffin into their boat, not filled with a dead carcase, but with swords, targets, and harquebusses. The French received them at their landing, and searching every of them so narrowly as they could not hide a penknife, gave them leave to draw their coffin up the rocks with great difficulty. Some part of the French took the Flemish boat, and rowed aboard their ship, to fetch the commodities promised, and what else they pleased, but being entered, they were taken and bound. The Flemings on the land, when they had carried their coffin into the chapel, shut the door to them, and taking their weapons out of the coffin, set upon the French; they run to the cliff, and cry to their company aboard the Fleming, to come to their succour; but finding the boat charged with Flemings, yielded themselves and the place. Thus a fox's tail doth sometimes help well to piece out the lion's skin, that else would be too short.

SIR WALTER RALEIGH.

## STUDIES.

Many books,  
 Wise men have said, are wearisome ; who reads  
 Incessantly, and to his reading brings not  
 A spirit and judgment equal or superior,  
 (And what he brings, what need he elsewhere seek ?)  
 Uncertain and unsettled still remains,  
 Deep vers'd in books, and shallow in himself,  
 Crude or intoxicate, collecting toys  
 And trifles for choice matters, worth a sponge ;  
 As children gath'ring pebbles on the shore.

MILTON.

OUR best seed-time, which be scholars, as it is  
 very timely, and when we be young, so it endureth  
 not over long, and therefore it may not be let slip  
 one hour. Our ground is very hard and full of  
 weeds ; our horse, wherewith we be drawn, very  
 wild, as *Plato* saith ; and infinite other more lets,  
 which will make a thrifty scholar take heed how  
 he spendeth his time in sport and play.

ROGER ASCHAM.

LEARNING teacheth more in one year than  
 experience in twenty, and learning teacheth safely,  
 when experience maketh more miserable than wise.  
 He hazardeth sore, that waxeth wise by experience ;  
 an unhappy master he is that is made cunning by  
 many shipwrecks, a miserable merchant that is  
 neither rich nor wise but after some bankrupts.

IARD.

I NEVER knew yet, scholar that gave himself to like, and love, and follow chiefly these three authors, *Plato* and *Aristotle* in Greek, and *Tully* in Latin, but he proved both learned, wise, and also an honest man, if he joined with all the true doctrine of God's Holy Bible, without the which, the other three be but fine edge-tools in a fool or madman's hand.

ROGER ASCHAM.

THESE books be not many nor long, nor rude in speech, nor meaf in matter, but next the majesty of God's Holy Word, most worthy for a man, the lover of learning and honesty, to spend his life in; yea, I have heard the worthy M. Cheke\* many times say, "I would have a good student pass " a journey through all authors, both Greek and " Latin; but he that will dwell in these few books " only, *first*, in God's Holy Bible, and then join " with it *Tully*, in Latin; *Plato*, *Aristotle*, *Xenophon*, *Isocrates*, and *Demosthenes*, in Greek, " must needs prove an excellent man."

IBID.

SOME wits, moderate enough by nature, be many times marred by overmuch study and use of some sciences, namely, music, arithmetic, and geometry. These sciences, as they sharpen men's wits over much, so they change men's manners

\* The learned Sir John Cheke, Greek Professor in the University of Cambridge, and preceptor to King Edward VI.

over-sore, if they be not moderately mingled and wisely applied to some good use of life. Mark all mathematical heads, which be only and wholly bent to those sciences, how solitary they be in themselves, how unfit to live with others, and how unapt to serve in the world. This is not only known now by common experience, but uttered long before by wise men's judgment and sentence.

ROGER ASCHAM.

EITHER *Aristotle* and *Pliny* knew not what was good and evil for learning and virtue, and the example of wise historians be vainly set before us, or else the minstrelsy of lutes, pipes, harps, and all other that standeth by such nice minikin fingering, is far more fit, for the womanishness of it, to dwell in the court among ladies, than for any great thing in it which should help good and sad study, to abide in the university among scholars.\*

ERAS.

PLATO and *Aristotle*, both in their books, in treating of the commonwealth, where they shew how youth should be brought up in four things, in reading, in writing, in bodily exercise, and singing, do make mention of music, and all kinds of

\* The opinion of this sagacious old schoolmaster, respecting music, is supported by the observations of many of the learned. *Tibicines mente capti* ; "Pipers are void of sense," saith Erasmus ; and there is a great deal of truth in the saying, "In comes music at one ear, out goes wit at another."

it ; wherein they both agree, that music used among the *Lydiens*, is very ill for young men which be students for virtue and learning, for a certain nice soft and smooth sweetness of it, which would rather entice them to naughtiness than stir them to honesty.

ROGER ASCHAN.

MUCH music marreth men's manners, saith *Galen*, although some men will say that it doth not so, but rather recreateth and maketh quick a man's mind ; yet, methinks, by reason, it doth as honey doth to man's stomach, which at first receiveth it well, but afterward it maketh it unfit to abide any good strong nourishing meat, or else any wholesome sharp and quick drink. And even so, in a manner, these instruments make a man's wits so soft and smooth, so tender and quaky, that they be less able to brook strong and tough study. Wits be not sharpened, but rather dulled and made blunt with such sweet softness, even as good edges be blunted which men whet upon soft chalk stones.

IERN.

I DO not mean by this my talk, that young gentlemen should be always poring on a book, and by using good studies should lose honest pleasure, and haunt no good pastime. I mean nothing less ; for it is well known, that I both like, and love, and have always, and do yet, still use all exercises

and pastimes that be fit for my nature and ability; and beside natural disposition, in judgment also, I was never either stoic in doctrine, or anabaptist in religion, to mislike a merry, pleasant, and playful nature, if no outrage be committed against law, measure, and good order.

ROGER ASCHAM.

THE noble city of Athens, did wisely, and upon great consideration, appoint the Muses, *Apollo*, and *Pallas*, to be patrons of learning to their youth. For the Muses, besides learning, were also ladies of dancing, mirth, and minstrelsy. *Apollo* was god of shooting, and author of cunning playing upon instruments. *Pallas* also was lady mistress in wars: whereby was nothing else meant, but that learning should be always mingled with honest mirth and comely exercises; and that war should be governed by learning, and moderated by wisdom.

IBID.

THE motions and faculties of the wit and memory, may be not only governed and guided, but also confirmed and enlarged by custom and exercise duly applied; as, if a man exercise shooting, he shall not only shoot nearer the mark, but also draw a stronger bow.

LORD BACON.

CERTAIN it is, whether it be believed or no,



that, as the most excellent of metals, gold, is of all other the most pliant, and most enduring to be wrought; so, of all living and breathing substances, the most perfect (man) is the most susceptible of help, improvement, impression, and alteration? and not only in his body, but in his mind and spirit; and these again not only in his appetite and affection, but in his powers of wit and reason.

Lord Bacon.

READ not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts, others to be read, but not curiously, and some few to be read wholly, and with diligence and attention.

Idid.

READING maketh a full man, conference a ready man, and writing an exact man; and therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a pleasant wit; and if he read little, he had need have much cunning, to seem to know that he doth not.

Idid.

*HISTORIES* make men wise, *poets* witty,

witty, the *mathematics* subtle, *natural philosophy* deep, *moral* grave, *logic* and *rhetoric* able to contend. *Abscunt studia in mores*. Nay there is no stand or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body may have appropriate exercises. Bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head, and the like. So, if a man's wit be wandering, let him study the *mathematics*; for in demonstrations, if his wit be called away never so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the *schoolmen*, for they are *cymini sectores*. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study *the lawyers' cases*; so every defect of the mind may have a special receipt.

LORD BACON.

WE may gather out of history, a policy no less wise than eternal, by the comparison and application of other men's miseries, with our own like errors and ill deservings.

SIR WALTER RALEGH.

**PHILOSOPHY** we are warranted to take heed of; not that philosophy which is true and sound knowledge, attained by natural discourse of reason; but that philosophy which, to bolster heresy or error, casteth a fraudulent show

of reason upon things which are, indeed, unreasonable, and by that mean, as by a stratagem, spoileth the simple, which are not able to withstand such cunning. *Take heed, lest any spoil you through philosophy and vain deceit.* He that exhorteth to beware of an enemy's policy, doth not give counsel to be impolitic, but rather to use all prudent foresight and circumspection, lest our simplicity be over-reached by cunning sleights. The way not to be inveigled by them that are so guileful through skill, is thoroughly to be instructed in that which maketh skilful against guile, and to be armed with that true and sincere philosophy which doth teach against that deceitful and vain which spoileth.

HOOVER.

I WOULD have you every morning read a portion of the Holy Scriptures, till you have read the Bible from the beginning to the end : observe it well, read it reverently and attentively, set your heart upon it, and lay it up in your memory, and make it the direction of your life ; it will make you a wise and a good man. I have been acquainted somewhat with men and books, and have had long experience in learning and in the world : there is no book like the Bible, for excellent learning, wisdom, and use, and it is want of understanding in them that think or speak otherwise.

SIR MATTHEW HALL.

IT is good to have translations, because they serve as a comment so far as the judgment of the man goes.

SELDEN.

IN quoting of books, quote such authors as are usually read, others you may read for your own satisfaction, but not name them.

IBID.

QUOTING of authors, is most for matter of fact, and then I write them as I would produce a witness, sometimes for a free expression; and then I give the author his due, and gain myself praise by reading him,

IBID.

TO quote a modern *Dutchman*, where I may use a classic author, is as if I were to justify my reputation, and neglect all persons of note and quality that know me, and bring the testimonial of the scullion in the kitchen.

IBID.

PATIENCE is the chiefest fruit of study. A man that strives to make himself a different thing from other men, by much reading, gains this chiefest good, that in all fortunes he hath something to entertain and comfort himself withal.

IBID.

## TIME.

What is a man,  
 If his chief good, and market of his time  
 Is but to sleep and feed? a beast, no more.  
 Sure, He that made us with such large discourse,  
 Looking before and after, gave us not  
 That capability and god-like reason,  
 To rust in us unus'd.

SHAKSPEARE.

The time of life is short;  
 To spend that shortness basely, 'twere too long  
 If life did ride upon a dial's point;  
 Still ending at the arrival of an hour.

IBID.

BE frugal of your time; it is one of the best jewels we have; and to that end avoid idleness, it consumes your time, and lays you open to worse inconveniences; let your recreations be healthy, and creditable, and moderate, without too much expense of time or money. Go not to stage plays, they are a most profuse wasting of time.\* Value time by that estimate we would have of it when we want it; what would not a sick man give for

\* The opinion of Sir Matthew Hale, in matters of jurisprudence, being always received with the greatest veneration in our courts of law, I see no reason why his observation on the entertainments of the theatre should not be entitled to some respect, seeing he was as great a *judge* in the court of morality, as he has ever been allowed to be in a court of justice.

those portions of time of health, that he had formerly improvidently wasted ?

SIR MATHEW HALE.

MUCH time might be saved and redeemed in retrenching the necessary expenses thereof, in our ordinary *sleep, attiring, and dressing ourselves*; and the length of our meals, as breakfasts, dinners, suppers; which, especially in this latter age, and among people of the better sort, are protracted to an immoderate and excessive length. There is little less than ten or twelve hours every day, spent in these refectations, and their appendencies, which might be fairly reduced to much less.

Take heed of entertaining *vain thoughts*, which are a very great consumption of time, and is very incidental to melancholy and fanciful persons, whom I have known to sit the greatest part of several days in projecting what they would do, if they had such estates, honours, or places, and such kind of unprofitable and vain meditations; which humour is much improved in them that lie long in bed in a morning.

Beware of too much *recreation*. Some bodily exercise is necessary, for sedentary men especially, but let it not be too frequent, nor too long. Gaming, taverns, and plays, as they are pernicious, and corrupt youth; so, if they had no other fault, yet they are justly to be declined, in respect of their excessive expense of time, and habituating

men to idleness and vain thoughts, and disturbing passions and symptoms, when they are passed, as well as while they are used. Let no recreations of any long continuance be used in the morning, for they hazard the loss or discomposure of the whole day after.

*Visits*, made or received, are, for the most part, an intolerable consumption of time, unless prudently ordered; and they are, for the most part, spent in vain and impertinent discourses. 1. Let them not be used in the morning. 2. If the visits be made to or by persons of impertinence, let them be short, and at such times as may be best spared from what is more useful or necessary, viz. at meals, or presently after. 3. But if the persons to be visited are men of wisdom, learning, or eminence of parts, the visits may be longer, but yet so as the time may be profitably spent in useful discourse, which carries with it as well profit and advantage, as civility and respect.

Be obstinately constant to your *devotions*, at certain set times, and be sure to spend the *Lord's day* in those religious duties proper for it; and let nothing but an inevitable necessity divert you from it: for, 1. It is the best and most profitably spent time; it is in order to the great end of your being in this world. 2. It is in order to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain; it is that which will give you the greatest comfort in your life, in your sickness, in your

death; and he is a fool that provides not for that which will most certainly come. 3. It is the most reasonable tribute imaginable unto that God that lends you your time, and you are bound to pay it under all the obligations of duty and gratitude. And, 4. It is that which will sanctify and prosper all the rest of your time, and your secular employments. I am not apt to be superstitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God, in the times devoted to his service, especially on the Lord's day, I could make a certain conjecture of my success in my secular occasions the rest of the week after: if I were loose and negligent in the former, the latter never succeeded well; if strict and conscientious and watchful in the former, I was successful and prosperous in the latter.

Be industrious and faithful in your *calling*. The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occasions, than he hath reserved for himself, but also enjoins and requires our industry and diligence in it. And remember that you observe that industry and diligence, not only as civil means to acquire a competency for yourself and your family, but also as an act of obedience to his command and ordinance: by means whereof, you make it not only an act of civil conversation, but of obedience to almighty God, and so it becomes in a manner spiritualized into an act of religion.

Whatever you do, be very careful to retain in



your heart a *habit of religion*, that may be always about you, and keep your heart and your life always as in his presence, and tending towards him. This will be continually with you, and put itself into acts, even although you are not in a solemn posture of religious worship, and will lend you multitudes of religious applications to almighty God, upon all occasions and interventions, which will not at all hinder you in any measure in your secular occasions, but better and further you: it will make you faithful in your calling, even upon the account of an actual reflection of your mind upon the presence and command of the God you fear and love: it will make you actually thankful for all successes and supplies; temperate and sober in all your natural actions; just and faithful in all your dealings; patient and contented in all your disappointments and crosses; and actually consider and intend his honour in all you do; and will give a tincture of religion and devotion upon all your secular employments, and turn those very actions which are materially civil or natural, into the very true and formal nature of religion, and make your whole life to be an unintermitted life of religion and duty to God. For this habit of piety in your soul, will not only not lie sleeping and inactive, but almost in every hour of the day, will put forth actual exertings of itself, in applications of short occasional prayers, thanksgivings, dependence, resort unto that God that is always near

you, and lodgeth, in a manner, in your heart, by his fear and love, and habitual religion towards him.

SIR MATTHEW HALE.

**THIS** is the great art of Christian chemistry, to convert those acts that are materially natural or civil, into acts truly and formally religious; whereby the whole course of this life is both truly and interpretatively a service to almighty God, and an uninterrupted state of religion, which is the best, and noblest, and most universal redemption of his time.

IBID.

**THERE** are certain businesses that are not only excellently useful in this life, but such as abide by us in sickness, in death, nay, go along with us with singular comfort into the next life, and never leave us, but place us in an eternal state of rest and happiness, such as may be with much ease acquired in the times of health and life, but very difficult to be attained in the time of sickness and the hour of death, but never to be forgotten after death; such as are of that necessity, that in comparison of them, all other things are impertinent and vain, if not desperately noxious and hurtful. There is no necessity for me to be rich, and to be great in the world; to have such a title of honour, such a place of dignity, or profit; to leave such an inheritance, or titular

dignity to my son, or to have so many thousand pounds in my inventory when I die. But there are certain matters of absolute necessity to me, such as if I am without I am undone and lost, and yet, such as if not attained here in this life, can never be attained; and therefore, as it concerns me in the highest degree to attain them, so it concerns me in the highest degree to attain them in this life, and to take all opportunities imaginable, in order thereunto, and to redeem every minute of time for that purpose, lest I should be for ever disappointed, and not to be like the foolish virgin, to be getting of oil when the door is ready to be shut; and with the truant scholar, to trifle away my time allotted me for my lesson, and then to begin to learn it when my master calls for me to repeat it; and those businesses are such as these: the knowledge of Jesus Christ and him crucified; the attainment of faith in God through him; the acquaintance of myself with the will of God, the comporting of myself with that will; the exercise of true and serious repentance for sins past; the steady resolution of obedience to his will for the time to come; the attaining of the pardon of my sins, and peace with God through Christ our Lord; the subduing of my lusts and corruptions; the conformation of my will and life to the holy will of God, and the perfect pattern of holiness, Christ Jesus; the working out my salvation with fear and trembling; the giving all diligence to make my calling and

election sure; the fitting and purging of myself to be a vessel of glory and immortality, and fitted for the use of my great Lord and Master; the casting of myself into such a frame and posture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace, and chearfulness, and comfort; so that if I should, either by the hand of some disease or casualty, or other providence, receive this solemn message, *Set thy house in order, for thou shalt die*; I might receive it with as much readiness, willingness, and chearfulness, as a faithful and diligent servant would receive this command from his master, *You must take such a journey for me to-morrow*. These, and such like businesses as these, besides the constant tenor of a just, virtuous, and pious life, are the most important businesses of a Christian.

We know not whether the grace and opportunity that God hath lent us, and we have neglected in our lives, shall ever be afforded again to us in the times of our sicknesses, or upon our death beds, but the little portion of time in our lives and healths are furnished with thousands of invitations and golden opportunities for these great works. Let us therefore redeem these portions of time that our life and health lends us, for this great and one thing necessary.

And now, if a man shall take a survey of the common course, even of the Christian world, we shall find the generality of mankind, the veriest

children, fools, and madmen, that ever nature yielded. The very folly of children in spending their time in rattles and hobby horses, is more excusable than theirs, whose reason and experience should better instruct them. There is not any man so senseless but he knows he must die, and he knows not how soon he shall hear of that sad summons; and if he were so brutish as not to think of it, or believe it, yet the weekly bills of mortality gives him daily instances of it; and yet if we do but observe the world of men, they do, for the most part, wholly trifle away their time, in doing that which is evil; or in doing nothing; or in doing nothing to any purpose, or becoming a reasonable nature. One man trifles away his time in feasting and jollity; another in gaming, or vain and unnecessary recreations, in hunting, hawking, bowling, and other wasteful expenses of time; another in fine clothes, powderings, and painting, and dressing; another in hunting after honours and preferments, or heaping up wealth and riches, and lading himself with thick clay; another in trivial speculations, possibly touching some criticism or grammatical nicety; and all these men wonderfully pride themselves as being the only wise men, look big and goodly; and when they come to die, all these prove either vexations and tortures of a mispent time, or at least, by the very appearance of sickness and death, are rendered poor, empty, insipid, and insignificant things; and then the minister is sent for, and

sacraments, and nothing but penitence and complaints of the vanity of the world, the unhappy expenses of time, and all the wealth and honour would be presently sacrificed for the redemption of those mispent hours, and days, and years, that cannot be recalled, nor redeemed by the price of a world. But the great misery of mankind is this, they cannot, nor will not, in the times of health, anticipate the consideration of death and judgment to come; nor put on any apprehensions or thoughts, that the time will come, when things will be otherwise with them than now it is; or that they will be driven into another kind of estimate of things than now they have, and this their way, is their folly. Man being in honour, in health, in life, understandeth not, but becomes like the beasts that perish, *Psalms* xlix. 12.

I come to the *reasons why* we ought thus to redeem our time, which may be these.

1. Our time is a *talent* put into our hands by the great Lord of the whole family of heaven and earth, and such whereof we are to give an account when our Master calls; and it will be a lamentable account, when it shall consist only of such *items* as these: *Item*, so much of it spent in plays, and taverns, and gaming. *Item*, so much of it spent in sleeping, eating, drinking. *Item*, so much spent in recreations and pastimes. *Item*, so much spent in getting wealth and honour, &c.; and there remains so much which was spent in doing nothing.

2. Our time is an *universal talent*, that every man, that lives to discretion, hath. Every man hath not a talent of learning, or of wealth, or honour, or subtilty of wit, to account for; but every man that lives to the age of discretion, hath time to account for.

3. Every man hath not only a talent of time, but every man hath a *talent of opportunity*, to improve his talent in some measure, put into his hand. The very works and light of nature, the very principles of natural religion, are lodged in the hearts of all men; which, by the help of his natural reason, he might exercise to some acts of service, duty, and religion towards God. But the Christian hath much more.

4. The redemption and improvement of our time, is the next and immediate *end why it is given*, or lent us, and why we are placed in this life; and the wasting of our time is a disappointment of this very end of our being; for thereby we consequently disappoint God of his glory, and ourselves of our happiness.

5. Upon the management and disposal of our time, depends *the everlasting concernment of our souls*. *Ex hoc momento pendet aternitas*. If it be redeemed, improved, and employed as it ought to be, we shall, in the next moment after death, enter into an immutable, eternal, and perfect state of glory; if it be either sinfully or idly spent, we fall into an everlasting, irrecoverable, and unchangeable state of misery.

6. The business we have to do in this life, in order to the cleansing of our souls, and fitting them for glory, is a *great and important business*, and the time we have to live, hath *two most dangerous qualities*, in reference to that business.

1. It is *short*; our longest period is not above eighty years, and few there be that arrive to that age. 2. It is very *casual and uncertain*; there be infinite accidents, diseases, and distempers, that cut us off suddenly; as acute diseases, such as scarce give us any warning; and considering how many strings, as it were, there are to hold us up, and how small and inconsiderable they are and how easily broken, and the breach or disorder of any of the least of them, may be an inlet to death, it is a kind of miracle that we live a month. Again, there be many diseases that render us, in a manner, dead while we live, as apoplexies, palsies, frenzies, stone, gout, which renders our time either grievous, or very unuseful to us.

7. Time once lost, it is lost for ever; it is *never to be recovered*; all the wealth of both the *Indies* will not redeem nor recall the last hour I spent; it ceaseth for ever.

8. As our time is short, so there be *many things that corrode and waste that short time*; so that there remains but little that is serviceable to our best employment. Let us take but out of our longest lives, the weakness and folly of childhood and youth, the impotency and morosity of old age; the times for eating, drinking, sleeping,



though with moderation, the times of sickness and indisposedness of health, the times of cares, journeys, and travels; the times for necessary recreations, interviews of friends and relations, and a thousand such expenses of time, the residue will be but a small pittance for our business of the greatest moment, the business, I mean, of fitting our souls for glory; and, if that be mispent, or idly spent, we have lost our treasure, and the very flower and jewel of our time.

9. Let us remember, that *when we shall come to die*, and our souls, sit as it were, hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of these hours we once trifled away, but we cannot.

10. Remember that this is the very *elixir*, the very hell of hell, to the damned spirits, that they had once a time wherein they might, upon easy terms, have procured everlasting rest and glory; but they foolishly and vainly mispent that time and season, which is now not be recovered.

SIR MATTHEW HALL.

## TRUTH.

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Defend the truth : for that who will not die,  
A coward is, and gives himself the lie.

RANDOLPH.

Truth still is one ; truth is divinely bright,  
No cloudy doubts obscure her native light.

ROSCOMMON.

**WHOSOEVER**, in writing a modern history,  
shall follow truth too near the heels, it may happily strike out his teeth.

SIR WALTER RALEGH.

**CERTAINLY** it is heaven upon earth, to have  
a man's mind move in charity, rest in providence,  
and turn upon the poles of *truth*.

LORD BACON.

IT will be acknowledged, even by those that practise it not, that clear and round dealing is the honour of man's nature, and that mixture of falsehood is like allay in coin of gold and silver, which may make the metal work the better, but it embaseth it.

IBID.

**THERE** is no vice that doth so cover a man with shame, as to be found false and perfidious;

and therefore, *Montaigne* saith prettily, when he enquired the reason why the word of the lie, should be such a disgrace, and such an odious charge? "If it be well weighed, to say that a man lieth, is as much as to say, that he is brave towards God, and a coward towards men: for a lie faces God, and shrinks from man," Surely the wickedness of falsehood and breach of faith, cannot possibly be so highly expressed, as in that it shall be the last peal to call the judgments of God upon the generations of men; it being foretold, that when "Christ cometh, he shall not find faith upon earth."

LORD BACON.

THE way to find out the truth, is by other's mistakings; for if I was to go to such a place, and one had gone before me on the right hand, and he was out; another had gone on the left hand, and he was out, this would direct me to keep the middle way; that, peradventure, would bring me to the place I desired to go.

SELDEN.

## WISDOM.

Not to know at large of things remote  
 From use, obscure and subtle ; but to know  
 That which before us lies in daily life,  
 Is the prime wisdom : what is more is fume,  
 Or emptiness, or fond impertinence ;  
 And renders us in things that most concern,  
 Unpractis'd, unprepar'd, and still to seek.

MILTON.

THE pleasures of the mind lie in knowledge,  
 and in that delight which the contemplation of  
 truth carries with it ; to which add the joyful re-  
 flections on a well-spent life, and the assured hopes  
 of a future happiness.

SIR THOMAS MORE'S UTOPIA,  
*Translated by Bishop Burnett.*

WHOSO thinks himself the wisest man, is  
 but a poor and miserable ignorant. Those that  
 are the best men of war against all the vanities  
 and fooleries of the world, do always keep the  
 strongest guard against themselves, to defend  
 them from themselves, from self-love, self-esti-  
 mation, and self-opinion.

SIR WALTER RALEGH.

TO the end that no man should be proud of  
 himself, God hath distributed unto men such a

proportion of knowledge, as the wisest may behold in themselves their own weakness.

SIR WALTER RALEGH.

WE take cunning for a sinister, or crooked wisdom, and certainly there is great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability. There be that can pack the cards, and yet cannot play well, so there are some that are good in canvasses and factions, that are otherwise weak men.

LORD BACON.

WISDOM for a man's self, is, in many branches thereof, a depraved thing. It is the wisdom of rats, that will be sure to leave a house somewhat before it fall. It is the wisdom of the fox, that thrusts out the badger, who digged and made room for him. It is the wisdom of crocodiles, that shed tears when they would devour. But that which is specially to be noted, is, that those which (as Cicero says of Pompey) are *sui amantes sine rivali*, are many times unfortunate. And whereas they have all their time sacrificed to themselves, they become, in the end, themselves sacrifices to the inconstancy of fortune, whose wings they thought, by their self-wisdom, to have pinioned.

IB1

THE great pre-eminence that man hath over

beasts, is his *reason*, and the great pre-eminence that one man hath over another, is WISDOM. Though all men have ordinarily the privilege of reason, yet all men have not the habit of reason. The greatest commendation that we can ordinarily give a man, is, that he is a wise man, and the greatest reproach that can be to a man, and that which is worst resented, is to be called or esteemed a fool ; and yet, as much as the reputation of wisdom is valued, and the reputation of folly is resented, the generality of mankind are in truth very fools, and make it the great part of their business to be so ; and many that pretend to seek after wisdom, do either mistake the thing, or mistake the way to attain it ; commonly those that are the greatest *pretenders to wisdom*, and that search after it, place it in some little narrow concern, but place it not in its true latitude, commensurate to the nature of mankind. And hence it is, that one esteems it the only wisdom, to be a wise politician or statesman, another to be a wise and knowing naturalist, another to be a wise acquirer of wealth, and the like ; and all these are wisdoms in their kind ; and the world, perchance, would be much better than it is, if these kind of wisdoms were more in fashion than they are : but yet, these are but partial wisdoms ; the wisdom that is most worth the seeking and finding, is that which renders a man a *wise* man.

The excellent man *Job*, after a diligent search after wisdom, what it is, and where to be found,

do that length make these *two* conclusions, viz. *First*; That the true root of wisdom, and that therefore best knew where it was to be found, and how to be attained, is certainly none other but almighty God. Job xxvii. 23; *God understandeth the way thereof, and knoweth the place thereof.* And, *Second*, As he alone best knew it, so he best knew how to prescribe unto mankind the means and method to attain it: *To man he said, To fear God, that is wisdom*; that is, it is the proper and adequate wisdom, suitable to human nature, and to the condition of mankind; and we need not doubt but it is so, because he that best knew what was the best rule of wisdom, proscribed it to man, his best of visible creatures, whom we have just reason to believe he would not deceive with a false or deficient rule of wisdom; since, as wisdom is the beauty and glory of man, so wisdom in man sets forth the glory and excellency and goodness of God. And, consonant to this, *David*, a wise king, and *Solomon*, the wisest of men, affirm the same truth: Psalm cxi. 10, *The fear of the Lord is the beginning of wisdom; a good understanding have they that do his commandments.* Prov. i. 7, *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction*; and ix. 10, *The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.* And when the wise man had run all his long travel of experiments, to attain that which might be that good for the

children of men, in the end of his tedious chase and pursuit, he closeth up all with this very same conclusion: Eccles. xii. 13, *Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man*; and he gives a short, but effectual, reason of it: *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*: and hence it is, that this wise man, who had the greatest measure of wisdom of any meer man since the creation of Adam; that had as great experience and knowledge of all things and persons; that made it his business to search and to inquire, not only into wisdom, but into madness and folly; that had the greatest opportunity of wealth and power to make the exactest inquiry therein; this wise, and inquisitive, and experienced man, in all his writings, styles the man fearing God, and obeying him, the only wise man; and the person that neglects this duty, the only fool and madman.

SIR MATTHEW HALE.

TAKE a man that is employed as a statesman, or politician, though he have much wisdom and prudence, it commonly degenerates into craft and cunning, and pitiful shifting, without the fear of God: but, mingle the fear of almighty God with that kind of wisdom, it renders it noble, and generous, and staid, and honest, and stable. Again, take a man that is much acquainted with the sub-



tiler kind of learning, as *philosophy* for instance without the fear of God upon his heart, it will carry him over to pride, arrogance, self-conceit, curiosity, presumption; but mingle it with the fear of God, it will ennoble that knowledge, carry it up to the honour and glory of that God that is the author of nature, to the admiration of his power, wisdom, and goodness; it will keep him humble, modest, sober, and yet rather with an advance than detriment to his knowledge. Take a man, industrious in his calling, without the fear of God with it, he becomes a drudge to worldly ends, vexed when disappointed, overjoyed in success: mingle but the fear of God with it, it will not abate his industry, but sweeten it; if he prosper, he is thankful to God that gives him power to get wealth; if he miscarry, he is patient under the will and dispensation of the God he fears; it turns the very employment of his calling into a kind of religious duty and exercise of his religion, without detriment to it.

SIR MATTHEW HALE.

LET us now make a short comparison between the persons that fear not God, and those that truly fear him, and then let any man judge who is the fool, and who is the wise man. A man hath but a very short uncertain time in this life, which, in comparison with *eternity*, is less than a moment. The great God of heaven, in his word, assures us *that there is an estate of immortality after this*

life, and that that immortal estate is but of two kinds ; an estate of never-dying misery, or an estate of endless glory ; and tells them, " If you fear me, and obey those easy commands that are contained in the book of the Holy Scriptures, which I have given you, you shall infallibly attain everlasting life and happiness, and even in this present life, shall have the influence and presence of my favour, to support, to direct, and bless you. On the other side, if ye refuse my fear, and reject my commands, and prefer the unlawful and vain delusions of this present life, before the obedience of my will, and persist impenitently in it, your portion shall be everlasting misery."

And now, everlasting life and everlasting death being set before the children of men, there are a sort of men that rather choose to disobey the command of God, reject his fear, and all this, that they may enjoy the pleasures of sin for a season, those pleasures that are fading and dying, that leave behind them a sting, that renders their very enjoyment bitter, and that make even that very little life they enjoy, but a life of discomfort and unhappiness in spite of all their pleasures ; or, be they as sincere as their own hearts can promise them, yet they are but for a season ; a season, that in its longest period is but short, but is uncertain also : a little inconsiderable accident, the breach of a vein, an ill air, a little ill-digested portion of that excess wherein they delight, may put a period

to all those pleasures, and to that life, in a year, in a week, in a day, in an hour, in an unthought moment, before a man hath opportunity to consider, to bethink himself, or to repent, and then the door of life and happiness is shut.

Again, there are a sort of men that consider this great proposal, and choose the fear of almighty God, and with it eternal life, and are content to deny themselves in things unlawful, to obey almighty God, to keep his favour, to walk humbly with him, to accept of the tender of life and salvation upon the terms propounded by almighty God: and in the practice of this fear, they enjoy his favour, and presence, and love, and after this life spent, whether it be long or short, and whether their death be lingering or sudden, are sure, the next moment after death, to enjoy an immortal life of glory and happiness. Judge then, which of these is the truly wise man, whether this be not a truth beyond dispute, *The fear of God, that is wisdom, and to depart from evil is understanding?*

SIR MATTHEW HALE.

A WISE man should never resolve upon any thing, at least never let the world know his resolution, for if he cannot arrive at that, he is ashamed. How many things did the king resolve in his declaration concerning *Scotland*, never to do, and

yet did them all?—A man must do according to accidents and emergencies.

SELDEN.

WISE men say nothing in dangerous times. The lion, you know, called the sheep to ask her if his breath smelt? she said Aye; he bit off her head for a fool: he called the wolf, and asked him; he said No; he tore him in pieces for a flatterer: at last he called the fox, and asked him, truly he had got a cold, and could not smell.

IBID.

WIT and wisdom differ; wit is upon the sudden turn; wisdom is in bringing about ends.

IBID.

NO man is the wiser for his learning; it may administer matter to work in, or objects to work upon, but wit and wisdom are born with a man.

IBID.

## WORLDLY ENJOYMENTS.

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When I consider life, 't is all a cheat ;  
 Yet, fool'd with hope, men favour the deceit,  
 Trust on, and think to-morrow will repay ;  
 To-morrow 's falser than the former day ;  
 Lies more ; and while it says we shall be bless'd  
 With some new joys, cuts off what we possess'd.

DRAIDEN.

IF we could afford ourselves but so much leisure as to consider that he which hath most in the world, hath, in respect of the world, nothing in it: and that he which hath the longest time lent him to live in it, hath yet no proportion at all therein, setting it either by that which is past when we were not, or by that which is to come, in which we shall abide for ever: I say, if both, to wit, our proportion in the world, and our time in the world, differ not much from that which is nothing; it is not out of any excellency of understanding, that we so much prize the one which hath in effect no being, and so much neglect the other, which hath no ending, coveting those mortal things of the world, as if our souls were therein immortal, and neglecting those things which are immortal, as if ourselves, after the world, were but mortal.

SIR WALTER RALEIGH.

IN all thy designs of temporal advantages, *keep thy expectations and hopes low*; clog them with suspicions, and abatements, and allays; otherwise thy expectations will cheat thee; and not only so, but render that good that thou shalt attain (even upon honest designs) insipid and flat, because less than what thou expectest; whereas, a low expectation gives a relish to a low enjoyment. Secondly, *Set not thy heart upon an earnest prosecution of temporal advantages*: For, if they do not vex thee by disappointment, or some thorn or gall that doth adhere to them, yet it is ten to one they will cheat thee; appear more glorious at distance and in expectation, than nearer hand, and in fruition. They are trimmed up with report and expectation; but in reality and in themselves, are like the apples of *Sodom*, beautiful to the eye, but vanish into dust when touched. *Solomon* was certainly the wisest, and externally happiest king that ever the world knew: he had the greatest opportunity that ever any man had, to take a full estimate of the world in its choicest enjoyments, by reason of his wealth, and peace, and power, and interest, almost with all the princes and potentates that then reigned. He had a vast judgment and understanding of all things in nature, and could, with exquisite skill and relish, search into and attain all that was externally good and desirable in this world. And besides all this, he made it his chief business to search out what was that good for the sons of men, under the sun, and

this he did neither brutishly, or led thereunto by sensuality, nor superficially, or barely by speculation; but he made it his business, not only strictly to inquire into it by his reason and judgment, but also really to experiment and try the matter he thus sought after: and having, with much industry and observation, climbed, as it were, to the top of all worldly felicity and enjoyment, and beholding the rest of mankind, as well as they were able, reaching and clambering, as it were, towards this precipice of worldly felicity,

*Dum monte potitus,  
Spectat anhelantem dura ad fastigia turbam.*

From this high mountain he bespeaks mankind, in his critical book of *Ecclesiastes*, as it were in this manner: “Ye children of men, I see ye are  
 “ full of great expectations of and by worldly  
 “ contentments, and you take much pains for the  
 “ acquest of them: listen awhile what I shall  
 “ say to you; I have had those opportunities  
 “ of a full discovery of the best that this world  
 “ can afford, wealth, honour, pleasures of all sorts  
 “ and kinds, and such opportunities as none of  
 “ you ever had or can expect, to make the like discovery: and I have denied myself nothing that  
 “ this world can afford, to give me content, and  
 “ the most exquisite taste and relish of them, and  
 “ I have now arrived at the very *fastigium*, the  
 “ very highest point of this mountain of pleasure

“ and worldly fruition ; and I find myself wholly  
 “ deceived in what I expected. I expected, indeed,  
 “ as great contentation as you do, but now I have  
 “ tasted of every dish, I find them all to be but  
 “ vanity and vexation of spirit. I have not been  
 “ only disappointed in what I expected from them,  
 “ but instead thereof, I have reaped nothing but  
 “ sorrow, anxiety, vexation : you do therefore de-  
 “ ceive yourselves in all the pains you take, while  
 “ ye think from these worldly enjoyments, ye shall  
 “ acquire happiness, yea, or contentation in them.  
 “ Be wise therefore, and take warning by me, the  
 “ greatest example that ever the world knew of  
 “ this kind ; give over those laborious, busy, and  
 “ vain pursuits of your’s, and take out but this  
 “ concluding lesson of mine, which I have learned  
 “ by infallible experience, *Fear God and keep his*  
 “ *commandments, for this is the whole duty of*  
 “ *man.*”

SIR MATTHEW HALE.

DID we consider this world as becomes us, even  
 as wise men, we may easily find, that this world  
 below, neither was intended, nor indeed can be,  
 a place of rest, but only a kind of laboratory to  
 fit and prepare the souls of the children of men  
 for a better and more abiding state ; a school to  
 exercise and train us up into habits of patience  
 and obedience, till we are fitted to another station ;  
 a little narrow nursery, wherein we may be dressed



and pruned till transplanted into a better Paradise. The continual troubles, and discomposures, and sicknesses, and weaknesses, and calamities, that attend our lives, the shortness and continued vexation occurring in them; and finally, the common examples of death and mortality of all ages, sexes, conditions of mankind, are a sufficient instruction to convince reasonable men, that have the seriousness and patience to consider and observe, that we have no abiding city here. And on the other side, if we will give ourselves but the leisure to consider the great wisdom of almighty God, that orders every thing in the world to ends suitable and proportionable; the excellence of the soul and mind of man; the great advances and improvements his nature is capable of; the admirable means the merciful and wise God hath afforded unto mankind, by his works of nature and providence, by his word and instructions, to enable him for a nobler life than this world below can yield, will easily confess that there is another state, another city to come, which becomes every good, and wise, and considerate man to look after, and fit himself for. And yet, let a man look upon the generality of mankind with a due and severe consideration, they will appear to be like a company of mad or distempered people. The generality of the world make it their whole business to provide for a rest and happiness in this world, to make these vain acquests of wealth, and honour, and preferments,

and pleasures of this world, their great, if not only business and happiness, and, which is yet a higher degree of frenzy, to esteem this the only wisdom, and to esteem the careful provision for eternity, the folly of a few weak, melancholy, fanciful men. Whereas it is in truth, and in due time it will most evidently appear, that those men that are most sedulous and solicitous touching the attaining of their everlasting rest, are the only true wise men, and so shall be acknowledged by those that now despise them. “Wisd. v. 4, *We fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints?*”

SIR MATTHEW HALE.

UPON the whole matter, I conclude that the happiness of mankind is not to be found in this life, but it is a flower that grows in the garden of eternity, and to be expected only in its full complement and fruition, in that life which is to succeed after our bodily dissolution: that although peace of conscience, tranquillity of mind, and the sense of the favour of God, that we enjoy in this life, like the bunches of grapes brought by the spies from *Canaan*, are the prelibations and anticipations of our happiness, yet the complement of our happiness consists in the beatifical vision of

the ever blessed God to all eternity; where there is a *vita perfecta*, a perfect life, free from pain, from sorrow, from cares, from fears; *vita perfecta*, a perfect life of glory and immortality, out of the reach or danger of death, or the loss of that happiness, which we shall then enjoy in the presence of the ever glorious God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. *Amen.*

SIR MATTHEW HALL.

THE END.





